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YOUTH THE WORLD AROUND

The Young People's Division Conferences at the World's Sunday School Convention, Glasgow, Scotland, were held three afternoons, with a separate theme for each afternoon, viz., (1) Knowing the World's Young People; (2) Teaching the World's Young People; (3) Working With the World's Young People.

The addresses and discussions were informative and inspirational. The very large attendance of enthusiastic delegates was a token of genuine interest in Sunday school pupils of the adolescent years (twelve to twenty-four).

There probably never assembled in one place so many teachers of young people from so many countries, all anxious to get a bigger and better vision of the religious education of youth. A world-wide atmosphere pervaded the conferences, speakers and auditors coming from the ends of the earth.

After all, the traits of adolescents are much the same the world around. There is a genetic psychology of human kind which makes the whole world akin. Racial characteristics, due to hereditary and environmental conditions, vary and determine somewhat the appearance of certain marked traits. Nevertheless, the conferences revealed the fact that whether he lives in Australia or America, China or Japan, Eng-land or Scot-land, or *any*-land—

A boy's a boy, for a' that.

Because of this universality of the adolescent mind, we are fast coming to the realization that as workers in the Sunday schools of everyland, we have a common point of view and face a common world problem. As one speaker so ably pointed out, we, of this current generation, must "understand, believe in, and stand by" the young people of the coming generation. And, as another suggested, the very progress of civilization itself is dependent on the adventure, aggressiveness, and flaming loyalty of youth.

A sane psychology of adolescence, a thorough understanding of youth, lies at the foundation of the whole question of materials and methods for their religious instruction. The teacher of youth is a derelict of his duty who refuses to study carefully the nature of his pupils. Indeed, the two-fold test of a teacher set up by a conference speaker is: (1) Is he in fellowship with his pupi (2) Is he a leader?

Strong emphasis was put upon the necessity of religio education for the needs of life. Surely we all feel th Bible lesson and boy life should blend into vigoro worth while character; that Sunday lesson and Mond life should at least be on speaking terms with each oth

Sunday school courses should be chosen which a suited to the nature and needs of adolescents at the seve ages and stages of their growth and development. T Book of books should be taught so that its truth w function in the life-conduct situations of youth.

Blessed is the teacher whose fellowship with his cl sends the young people out to face the storm and str crises of youth morally and religiously equipped to *kn* the right, to *love* the right, and to *do* the right, under t dominance of the ideals of Jesus Christ. To this end organization and activity programs should be construct and operated.

The church *dare not* shift responsibility to a multip city of organizations at work in the field of adolescen however efficient they may be. The church must ever the chief and controlling agency in all forms of religio education. The two-fold outstanding need is, (1) correlation of all programs for youth, and (2) a train leadership.

The older young people themselves at once constitu the force and the field. If the children and the youth the world are to be saved to Kingdom enterprises and t cause of world friendship and good-will, it will be throug the mobilization of youth in a great international leag of *service.*

Sunday schools everywhere have their highest examp and most compelling challenge in the familiar fourfo life text of the Scriptures, (Luke 2:52), "And Jesus a vanced in wisdom, and stature, and in favor with G and man."

In His name and for His sake, let us, with courag consistency, and confidence, move forward.

DAD AND LAD CO.

A continent-wide observance of Father and Son Week is set for November 9 to 16. The JOURNAL considers it a duty and a privilege to give generous space to this worthy cause. WHY?

BECAUSE many fathers and many sons have no vital interest in the Church and its school.

BECAUSE Mr. Average Father, engrossed in the daily grind of business or pleasure, and content with parental proxy, is in danger of selling his son's soul for a mess of success-pottage.

BECAUSE some sons fail utterly to appreciate how the high-geared commercial and professional world of today puts upon their fathers an almost unbearable stress and strain as they strive to provide for the physical comforts, education, social, and religious welfare of their children.

BECAUSE the Church should give the glad hand and a hearty "God Bless You" to every agency, civic, social, and religious which is efficiently helping fathers and sons to a better understanding.

BECAUSE the Church is the one institution historicali divinely responsible for the Christian interpretation of father a son relationships.

BECAUSE the Church schools should come to grips with t life conduct situations which fathers and sons face in these days chaotic thinking and living.

BECAUSE the Church school, by sympathetic attitudes, vit teaching, and aggressive worth while service-activities shou intelligently and naturally win and hold the loyalties of fathe and sons.

BECAUSE the Dad and Lad Company is the one firm to whi the Church must look for its man-power, the "men and millions necessary to carry on the biggest business in the world, namel the bringing of all peoples everywhere under the Saviorship a Lordship of Jesus Christ.

THE ALL-SUFFICIENT CHRIST

By Floyd W. Tomkins*

The very fact that Christ is God, Emmanuel, God with proves the certainty of His blessed sufficiency. God do all things, and loving His children, He will do all ngs for those who trust Him.

But it is important for us to bring this great truth a practical application touching our every-day life. rist is sufficient for my salvation if I love Him, and st Him, and try to do His will. He is sufficient also the salvation of the whole world when that world is wn unto Him. But is He sufficient in the struggles he world with Satan, in the difficulties which meet the rch in her evangelistic work? Is He sufficient for you me in the daily work we have to do, and in our trials difficulties? This is the question which we are called n to answer, not as if there was any doubt, but in order ring comfort and assurance to ourselves and give com- and assurance to others.

Let it be remembered that we know Christ to be all-ficient, not alone because of historic evidence, but be-se of our own personal loyalty and love. The knowl-e of Jesus Christ cannot be subject to laws of logic, philosophy, or scientific demonstration. It is beyond above all these, because Christ is God and speaks to heart. It is the man who loves God who knows what will do for those who love Him. As a result of His love us and our love for Him comes our interpretation of the le, which is His message to us, and the Bible gives us ndant assurance that Christ is all-sufficient.

All-Sufficient for the World

The missionary work, which from the very beginning ristians have been called upon to do, must find its rantee in the fact that Christ has sent out His children reach the gospel, and that He alone can satisfy the ds of the world. The world today is in much confusion. only is there a lack of fellowship between the nations, there is also a wandering away from the old faith e for all delivered. Who can bring order out of chaos? o can bring peace to a troubled world? Surely, only Who is the Prince of Peace. And therefore we go rywhere preaching the gospel; therefore we are trying save the young through our Sunday school work; efore we are telling the world of Jesus and His love, ing it to the little ones and to the old people who have er heard it before. Jesus Christ is sufficient to save world. When men believe in Him and follow Him, s will cease and troubles and sorrows will be gone, and is will stand with His hands outstretched over a happy comforted world. Let this great truth be the support ur enthusiasm. Let us go out with courage, knowing t the Christ of whom we preach is all-sufficient to make world good.

All-Sufficient to Forgive the Sin of the World

Let us hold fast to the great truth declared by the ster and revealed in the Bible and proved by the experience of millions of Christians, that the blood of Jesus Christ alone can cleanse us from sin. Christ died that we might live, and His salvation is a *great* salvation. We cannot know how or why this great blessing of pardon is granted to us. How the blood of Jesus Christ can cleanse us from all sin cannot be known to us, for we are too ignorant. We know the fact only through personal experience, and through the recorded experience of millions of redeemed people. But what a glorious thing it is to know that the sin of the world can be washed away in that precious fountain! How comforting to know that my sins of omission and commission can be overcome in their staining power by the divine power of the Redeemer! What a joy to know that in His own good time, the King of kings will cast down the power of evil and destroy it forever! Let us not limit the power of Christ. Let us not dare to think that He can ever fail us.

Christ All-Sufficient to Forgive Me

It is the *personal* application of the Gospel that not only comforts, but gives assurances of *universal* salvation. It is because Christ forgives me that I know He will forgive all those who turn to Him. Hence the blessedness of personal, real and individual faith. The Christian does not say "the Savior," but "*my* Savior."

It is through this constant going to the fountain, as we live day by day in a world where we are tempted and where the sins of others cast their shadow over us, that makes us strong and sends us out with courage to preach and live the gospel. No man can preach the gospel unless he knows its personal application to himself. Through the sufficiency of the dear Christ to save him, in spite of his conscious weakness and often failures, he knows the Master's sufficiency to save the world. That is why we should rise up from our knees after every prayer with a new vision of a redeemed world and a new enthusiasm to go out and do the Master's will.

Christ All-Sufficient for the Fulfillment of Our Work

Because we are so human, we sometimes grow discouraged. Because we think too much of ourselves we often lose sight of the promised victory. Because we see much which we long to do, we are almost paralyzed with a consciousness of our weakness. Then it is, that, if we are true, we look away from ourselves and see Jesus Christ with His loving hands stretched out over the world, and we know that He is all-sufficient. He knows the difficulties; we can rely upon Him. Therefore, my friends, we go out as assured victors. We go out as those who "having washed their robes and made them white in the blood of the Lamb," know that their prayers and their works are not in vain. Courage and cheer, therefore, should be the emblems of our banner. Happiness, and a realization of the privilege which is ours in telling the story of Jesus Christ, should drive away our doubt and make us strong to work, to endure, and to believe.

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*EDITOR—The Rev. Floyd W. Tomkins, D.D.,LL.D., is the longtime, greatly beloved rt of The Church of the Holy Trinity (Episcopal), Rittenhouse Square, Philhia. This article is the substance of his address given at the World's Sunday ol Convention, Glasgow, Scotland.

THE PROFESSIONAL WORKERS' CONFERENCE

By Hugh S. Magill, General Secretary

The Professional Workers' Conference held at Conference Point on Lake Geneva, September 2, 3, 4 and 5 was a most gratifying success. The general theme of the conference was "Functions and Relationships in the Merger." There were in attendance 117 delegates, many of them accompanied by their wives and families, all of whom were comfortably cared for on the camp grounds belonging to the International Council.

* * *

All phases of work in religious education were represented, including executives and field workers of 12 cooperating denominations, state secretaries, county and city secretaries, directors of religious education, children's workers, young people's workers, adult workers, specialists in week-day and vacation school work, and laymen interested in the cause of religious education. Attention was called to the fact that this was the first conference of its kind ever held in America.

* * *

The conference was called by special authorization of the International Council. Dr. Robert M. Hopkins, Chairman of the Executive Committee, was elected chairman of the conference, and Hugh S. Magill, secretary. The opening address was given by Dr. Magill who sketched briefly the developments leading up to the organization of the International Council as the recognized agency of all the different forces in the field of religious education for cooperative, interdenominational work. Particular emphasis was placed on the fact that no education is complete, nor will accomplish the desired ends, which does not include the spiritual nurture and training of childhood and youth. The speaker set forth the necessity of developing a system of religious education which should be so correlated with our system of general education as to preserve the essential element of unity in the educative process, and showed how this could be done in accordance with sound educational principles and at the same time preserve our constitutional guarantees of religious liberty.

It would be impossible to give in detail the results of four days of continuous discussion and deliberation. The finest spirit of good-will and fellowship prevailed from beginning to end. All the conferees manifested a *will to cooperate* and a sincere desire to learn *how to cooperate.* The discussions were carried on in a spirit of open-mindedness, with an eagerness to get the other person's point of view and study the problems presented from all angles. The devotional services were particularly impressive and helpful. The social contacts with those of similar interests were most delightful and profitable, and the recreational features of the conference, including bathing and boating, were much enjoyed.

* * *

One of the particular points brought out and agreed to in the conference was that the program of the International Council and its auxiliary state and local councils in the merger is not in any sense a separate or competing program in relation to the denominations, but that it should be considered by all cooperating denominations as their own. Since the different cooperating denominations have a voice in determining what this program shall be, and in setting up the organization and machinery through which it shall be carried out, it was agreed that they should consider it as their own cooperative program and feel a definite responsibility for its promotion and support.

* * *

It was brought out in all the discussions that the International Council and its auxiliaries, organized in accordance with the principles of the merger, merit the confidence and support of the denominations and that there is a sincere desire on the part of all to cooperate. One denominational leader emphasized the fact that denominational workers in religious education had never learned to work with each other until the merger was formed, and that they are now learning to work effectively with each other through their common interest in the promotion and support of the International Council a its auxiliaries.

* * *

At the beginning of the conferen speakers repeatedly suggested the prepa tion of statements to be followed in wo ing out cooperative relationships, but t discussions brought out clearly that do not learn to cooperate by being t how, but by first having a will to coopera and then learning through actual practi State secretaries told how their fi attempts to bring about cooperati within their states had accomplish nothing more than getting the differe forces together; that the second meeti had led to a consideration of what mig be most effectively accomplished throu working together; and that a third fourth meeting had resulted in an enth siastic spirit of cooperation and the wo ing out of definite plans for the acco plishment of desired results.

* * *

Denominational leaders repeatedly e phasized the need of Council leadersh in all the different phases of the wor For example, both denominational a state workers in the Children's Divisi complained sorely of the absence of Children's Division Superintendent the International Council to lead the work, and the same principle was e phasized with respect to week-day religio instruction. Resolutions were presente and unanimously adopted, calling for t addition to the International staff at t earliest possible date of a Superintende of the Children's Division and a Superi tendent of Week-day Religious Instructio

* * *

Among the many points brought out the conference might be mentioned t following:

That cooperation is not mandator that "to agree that we do not have agree" is conducive to a desire for mutu understanding and agreement.

That as we arrive at a common unde standing of our problems, each seei them from the other's viewpoint as w as his own, cooperation will increase.

iat cooperative relationships cannot orked out on paper, but can be accomed only by meeting together, planning her, and working together.

iat the denominations should recogand accept their obligation to assist ising the necessary funds to support interdenominational work, through nternational, state, and local councils eligious education.

iat through conference and planning her the denominational and interminational forces will discover what gs can best be done together, and these should form the basis of coative effort.

iat the International training schools camp conferences should be proed and supported by the denomina- as well as by the state councils, that it would be well to make student ments to both denominations and s.

iat the International and state counshould give publicity to denominaal training schools and conferences, that the denominations should anice and promote through their pubions International and state trainschools and camp conferences.

iat the denominations should help ish leadership for International and training schools and camp conces, and should help promote attendand secure financial support.

That in the development of a system of leadership training it must be remembered that there are other means besides training schools, and that in seeking to reach the people we must begin where the people are and lead them step by step toward the desired objectives.

That it is the duty and function of the secretary of state, city and local councils to take the initiative in calling conferences of denominational and interdenominational workers for the planning, setting up, and promotion of cooperative programs.

That week-day religious instruction is one of the most important and rapidly developing phases of religious education, and that this work must of necessity be carried on very largely by cooperative effort. The necessity of International Council leadership in this field was strongly urged.

That the International, state and local councils and their cooperative programs should be considered and officially endorsed by the denominations in their conventions, assemblies and conferences.

That denominational leaders should pass the word down to their workers that the International Council and its auxiliary state and local councils are the accredited interdenominational agencies for cooperative work, and as such should be heartily aided and supported.

That denominational forces from the official boards down to the local church are under obligation to help support the International, state and local councils which they have helped set up to do their cooperative work.

That the leaders of the state and local councils, as well as those on the International staff, should be persons of thorough educational equipment, strong spiritual personality and profound Christian faith.

That there must be a dependence upon God for strength and guidance, and that there should be a fellowship of prayer among all those who have dedicated their lives to the teaching ministry of the Master.

* * *

At the close of the conference all present expressed their delight and satisfaction with what had been accomplished. On every hand was given expression to the conviction that the Protestant Christian forces of the continent have in the International Council and its auxiliary state and local councils a recognized agency of tremendous potentiality for the carrying forward of a great unified program in Christian education. The conference developed and intensified the loyalty of denominational and interdenominational workers to the International Council and its auxiliaries, and a resolution was adopted urging the International Executive Committee to provide for a similar conference in 1925.

HRISTIAN EDUCATION THE HOPE OF CIVILIZATION

By Robert M. Hopkins*

WOULD appear at first glance that ll is not well with civilization. We are surprised at this when we remember terrible upheaval through which the d has just passed. The bitter hatred h filled the passions of men has left whole world sick with inflamed vision deranged organs. Men are not seekthe best things of life. Wrong purs are in their hearts which lead to g actions. Humanity fell into brutal ls during the war, and both moral physical properties were devastated. cry of human need is very urgent.

NOTHER inference comes to our relief at this point. We are bade ope for a recovery. There is life he patient, hence there is hope in hearts. There seems to be a way out ll this misery and disorder. Conently we can approach a discussion of subject in the spirit of optimism. world is, perhaps, facing only the test hour before the dawn. At any we are assured that there is a way to ight if we can but find it.

Religious Education the Way

ND then comes the suggestion as to that way. We are told that it is the of religious education. That means that the path is to lead us among the children and youth of the world. We are to face the sunrise, to walk in the flower gardens in the springtime. We are to deal with the creative forces of life. We are to be reminded once again that an ounce of prevention is worth a pound of cure, that a dollar or a day spent in character formation is worth a hundred dollars or a hundred days spent in character reformation. We have known that the gospel of our Lord is the power of God unto salvation. We are to be reassured that this same gospel, which is powerful enough to rescue men and women from sin, is powerful enough also to keep boys and girls from sinning. Yea, it is more powerful than that. When this power of the gospel of our Lord is properly developed in the hearts and consciences of an oncoming generation, and their lives, as they grow, are properly linked together, then that dynamite becomes mighty enough to destroy the very strongholds of sin.

WHEN WE begin to consider the present status of religious education throughout the world, the first thing that forces itself upon us is the fact that a vast army of children and youth are beyond the reach of all forms and agencies for religious instruction. We are told that fully one-third the world's population are children. That means that there are six hundred million boys and girls whose youthful hearts are open and responsive to the forces about them. But we know that the vast majority of these six hundred millions are not being reached by Christian education agencies of any kind.

It is no wonder that our Christian President of sturdy New England stock has been led recently to say:

"The foundation of all progress, all government, and all civilization is religion. Our country is not lacking in material resources and, though we need more education, it cannot be said to be lacking in intelligence. But, certainly, it has need of a greater practical application of the truths of religion. It is only in that direction that there is hope of solution of our economic and social problems. Whatever inspires and strengthens the religious belief and religious activity of the people, whatever ministers to their spiritual life is of supreme importance. Without it all other efforts will fail. With it there lies the only hope of success. The strength of our country is the strength of its religious convictions."

Two Questions

AS WE face this task supreme two questions concern us. Just what definitely is the task which we in our day and generation should seek to perform? And then how are we to do it?

digest of an address delivered at Glasgow, Scot- Ninth World's Sunday School Convention

We are concerned therefore with a definition and a *plan*, or perhaps I had better say a *vision* and a *way*.

RELIGIOUS EDUCATION, and in our thinking this must be thoroughly Christian, is a particular phase of Christian education. It does not include the wider range of training which is embraced in the educational program of state or nation. It is rather that effort by instruction and training to inform the mind on the subject of religion and morals, to secure commitment of life to the purposes and ideals of Jesus Christ, and thus by the impartation of knowledge and the training in right habits to build Christian character that will be motivated by the dynamic of a pure conscience.

WE COME squarely against a line that runs all through life. A line that separates those forces on the one hand which tend to build up civilization, and on the other, those which in the long run break down civilization. Principal Jacks, in his 1923 *Hibbert Lectures*, tells us of these two forces, diametrically opposed each to the other in a living universe. He brings us to the forking of the roads and urges the supreme importance of right choice. Briefly he defines that choice as lying between what he terms a political civilization and a cultural civilization. We may not have accustomed ourselves to see the antithesis in these two terms, but Dr. Jacks points out the dominant impulses of each. "The main feature of political civilization," he says, "is the struggle for power, between nation and nation, or between class and class. That struggle takes two forms. First there is the struggle to *gain* power while nations or classes are extending their conquests, and then the struggle to *keep* the power which has been won and save it from being encroached upon by others who have done the same thing. At this second stage of the struggle, we get what is called the 'balance of power'; the most unstable kind of balance under the sun."

AGAINST this so-called political civilization, Dr. Jacks sets the conception of a cultural civilization. This he defines by saying, "By culture, I mean the process by which the powers and faculties of human beings are liberated, organized, educated, developed. The main object in the civilization of culture is not to increase the power of the state, but to promote the best mode of living among the citizens, and it attaches more importance to their personal character than it does to their possessions." Education and religion are the inseparable allies which work for this civilization of culture, we are told, and its chief aim is not the amassing of fortune, or fame, but the culture that loses itself in service.

DID NOT the Master Teacher long ago teach us this same lesson in even simpler terms? "A man's life consisteth not in the abundance of the things which he possesseth."

IN A great city a lad from the unreached multitude drives a one horse wagon down the street and leaves it standing in front of a stronghold of treasure until a time bomb explodes that hurls scores of men to their death. Why not? No one ever taught him, "Thou shall not kill." No one has ever told him that Jesus said "Thou shall love thy neighbor as thyself." There was no inner motive calling him back from that awful deed, it seemed that desirable thing for him to do. And the wonder is not that he did it, but that we do not have more of that sort of thing when we realize how many millions of children and youth are growing up without religious teaching.

IT IS into this inner life that the task of religious education takes us. We have been too superficial in our efforts to build civilization. We have cleansed the outside of the cup and of the platter, but we have not been much concerned about the inside. We have forgotten that it is out of the abundance of the heart that the mouth speaketh. It is into this heart life that we must enter.

H. G. WELLS had led us to a fascinating contemplation of the possibilities here in what he terms "the gift of the new sciences." We have done marvelous things with the world outside of us in the past, we are now to turn our attention to the accomplishment of equally marvelous things inside of us. Just as the past century has been the supreme century of material achievements, so the century ahead is to witness the greater achievements in the accomplishment of things not made with hands, invisible but eternal. Instead of making wonderful machines, we shall turn our attention to the making of wonderful men. If it be said that human nature does not change, Mr. Wells contends that neither does nature change. "But just as in the past hundred years we have learned to do ten thousand things with nature we never knew how to do before, so in the coming centuries we shall learn to do ten thousand things with human nature that we cannot do now."

Important Meeting

Education Committee of the International Council of Religious Education meets in Columbus, Ohio

December 4, 5, and 6.

How is This to Be Done?

IT IS by the simple process of educating a young child's heart that our civilization is to be redeemed. This at once brings us to the question: How is this work to be done? What is the way?

We must first of all recognize the fact that a vast portion of the world has never even heard the gospel message. The non-Christian world is greater in area and population than the Christian world. We are told that 160,000,000 souls are yet entirely beyond the reach of the gospel, in addition to the millions of others who live in reach of a missionary but have not accepted the gospel. To all these people we must take the gospel with its redeeming power. In order to do this we must imbue the Christian forces of the world with the missionary passion. *That generation will take the world for Christ, the teachers of whose youth decide that it shall be done.*

THE METHOD to be employed is the *educational method.* This is true whether we are to work among those who live in darkened lands, or to attempt the even more difficult task of serving among "so called Christian nations." This is an age of education. Grammar schools, high schools, colleges, universities were never so numerous and never so highly organized as now. The church must use the educational method if for no other reason because it is the accepted method of our day. It is moreover the effective method, and again and again we have witnessed its power as within the compass of a single generation; the ideals of a nation have been changed through the educational process.

IN NO phase of the program of the church is this more apparent than in the new approach which is being made by missionary boards and societies since the war, to their work in mission lands.

"Then let us pray that come it may—
As come it will for a' that—
That sense and worth o'er a' the earth,
May bear the gree, (prize) and a' that.
For a' that, and a' that,
It's coming yet, for a' that,
That man to man, the world o'er,
Shall brothers be, for a' that."

IT IS, perhaps in the direction of cooperation that there comes the greatest impetus to us today as we face the task of the future. Again and again we can remind ourselves that civilization has made decided advance as Christian forces have united for the accomplishment of worth while enterprises. Slavery today is outlawed throughout the Christian world. The manufacture and sale of liquor is being increasingly prohibited. Equal rights for women are recognized in every Christian nation. The responsibility resting upon the strong to help and defend the weak is recognized both among men and nations. Even in time of war a nation seeks to justify its military program with moral aims because conquest and loot are not sufficient motives today to impel the people of a nation to military advance.

Better Than War

THE ABOLISHMENT of war will not come through leagues of nations, however desirable such leagues may be, but through an educational program the world around that will teach the absolute futility of war as well as its awful honors. Nine million men were killed during the last war. Thirty million others were wounded and maimed. Can we imagine the suffering, the sorrow, the grief which these figures represent in millions of homes? It is generally estimated that epidemic and disease incident to war conditions carried away more lives than were actually killed

ıe war. From an economic point of as well there has been tremendous e. Generations yet unborn will be ng the debt of this war. The nations y stagger and groan and fall under this hing load.

E WERE told before 1914 that vast armaments would prevent war, and e *bought security*, at a heavy price, we were *saved*. Then, in a twinkling n eye, we felt the solid earth slipping beneath our feet. We discovered we were not saved at all. The coms of nations were proven to be utterly eless. Suppose that half the amount h was spent for our valueless insur- prior to 1914 could now be spent to h the utter folly of war. Suppose instead of concentrating our efforts on an attempt to repress what is worst in men, we could unite in an endeavor to draw out what is best in them? Suppose instead of merely warning against the awful effects of the disease, we could find its causes and eradicate them? Oh! that some wondrous plan could make the Christian forces of earth to realize that if the battle of civilization is lost in the schools of home and state and church, no one will be able to win it afterwards. The policeman and the politician cannot do what the parent, the pedagogue, and the preacher have failed to do.

ADVANCE, THEREFORE, can be made; it is being made, and we need to have that optimism in our hearts which our theme betokens. Illustrations have come to us without number of Armenian children, and those of older years, in the Near East persecutions who, rather than deny their Lord and accept Mohammed as the prophet of God, have suffered death and far worse than death. Similar conviction is to be found in multiplying fashion in all the mission fields of the world. If an Armenian lassie and a missionary in Tibet can be led to surrender life itself rather than fail the Christ, similar conviction can be put into the hearts of the boys and girls of all the world.

We are dealing, therefore, with the foundations of life when we look to Christian education to save civilization. "Other foundation can no man lay than that is laid, which is Jesus Christ."

GENEVA CONFERENCE YOUNG PEOPLE'S WORKERS

Reported by P. R. Hayward

N the International grounds at Conference-Point-on-Lake Geneva, Sepber 2-6 last, there was held a gather- of denominational and territorial kers in religious education. It was a t interesting and unique gathering, first of many which will help to weld one effective fighting force, the reus educational workers of the conti-. The young people's group throughthe conference held meetings of their along with their attendance at general ions. There were over forty members he young people's group and we are sed to present on this page a picture hem. Their beauty and dignity and lesomeness will be revealed even to most casual observer.

LANS had been set up in advance so that the young people's workers could e most effective use of the periods they had together. They met first Tuesday afternoon at which the Interonal Superintendent outlined the work had been arranged for the conference, the whole group was divided into four sections for the study of specific blems. Group number one, of which s Maus, of Missouri, was chairman, t with Objectives and Standards in Young People's Program. Group ber two, of which Mr. Fletcher, of Paul, Minnesota, was chairman, dealt Method of Personal Evaluation, or rting. Group number three, with Clarence Wright, of Michigan, as rman, dealt with the program for p and Summer Conferences. Group ber four, with Mr. Walter C. Moore, Kansas City, Missouri, as chairman, t with Cooperative Promotion and l Work.

HESE groups then settled down for a number of sessions in which they e valuable progress in consideration eir subjects, and on the last afternoon whole group came together to receive reports.

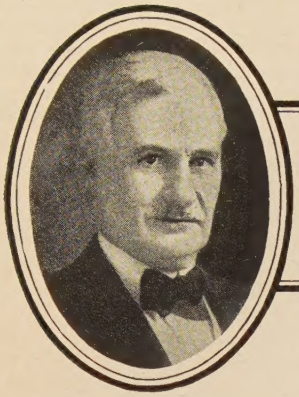
of. Norman E. Richardson, chairman he subcommittee on Standards and surements for Adolescent Boys and s, of Section Two of the Committee on Education, was present throughout the conference and made valuable contributions to the discussion at many points. His presentation of the ten objectives which had been worked out by the committee on the first evening, was exceptionally valuable and greatly appreciated not only by the young people's workers, but by some others who were able to join the group.

WEDNESDAY evening was one of the high points in the conference because on this occasion the group redeemed itself from becoming merely a humdrum affair by developing a real argument. Any conference is incomplete without one healthy, friendly, and brotherly difference of opinion. The debate as to the best way of making use of the idea of the fourfold life was a most interesting and vital one. It was carried on in a fine spirit and at the close those who had differed widely in the discussion were the first to seek each other out and to proclaim not only their respect but affection for each other.

IN THE report of Group number one, the ten Objectives were given general approval and are to be worked into the present statement of aims with a view to presentation to the Committee on Education. Group number two, on Personal Evaluation, had its report referred to Prof. Richardson's committee for careful study and report to the Committee on Education. Group number three, on Camp Conference Program, was referred to P. R. Hayward to call together a small consulting group to prepare an outlined program for study and review. The report of Group Number four on Cooperative Promotion was commended to the Young People's Advisory Section. The conference asked the International Young People's Superintendent to carry out a survey of camp and summer conferences for young people, and also to look into the possibility of establishing a reading course for all workers with young people, and of a joint handbook or manual for professional workers.

THE International Young People's Superintendent presented to the conference the possibility of there being established under the auspices of the International Council, a commission on adolescence which would represent all agencies that deal with youth; this to be a continuing body to work out possible plans of cooperation and to report through the Committee on Education, and the Professional Young People's Advisory Section. He was asked to look into the possibility of this being done.

They are a choice bunch of eager, friendly and competent people whose enthusiasm for young life and serving it in the name of Christ is rapidly becoming contagious through the country. May their tribe increase!



A Marion Lawrance Monthly Message

From the writings of the late beloved Sunday school leader

The world is waiting for leaders. Indeed, the world is greedy for leadership. People are like sheep: they will always follow one another. The world only waits to hear the voice of a leader, and then it follows. The tragedy of it is that every leader has a following, whether he be a good leader or a bad leader. This is the reason we have so many fads and 'isms and 'osophies and sects. That great Christian statesman, John R. Mott, has said that wherever the Church has failed, it has been because of inadequate leadership. Likewise, the reverse of this is true, that wherever we find success in the Church, or in any department of it, we are sure to find good leadership. Indeed, leadership, humanly speaking, is the only problem before the Church. Wherever we go, we hear of the "boy problem," the "girl problem," etc., etc. Friends, there are no such problems; the only problem is the problem of leadership. When the right leader is discovered, the "boy problem" disappears. The same is true of all the other problems of the Church.

What Is a Leader?

The best definition I know is given by Bishop Charles H. Brent, in his fine book entitled, *Leadership*. Bishop Brent, of the Episcopal Church, it will be remembered, was Dean of the Chaplains of the American Forces during the great war. In his magnificent book he gives this definition of a leader: "A leader is the foremost among companions." This means that a leader goes before those he leads but is not separated from them. He must remain with those he seeks to lead. He may be able to go faster than they go, but if he does, he ceases to be a leader. No one can lead a flock of sheep any faster than that flock of sheep will go. Many an enthusiastic delegate at a Sunday school convention, especially among superintendents, returns home to his local work with a notebook full of fine ideas and a determination to put them all into practice. He forgets that those upon whom he must depend for the success of his plans have not been under the spell and enthusiasm of the convention that stirred him up. All too often he wakes up to the fact that he is running on ahead, and all by himself, because the rest could not keep up with him. A leader must know the road. He must know where he is going, or he will not know when he gets there. Of course leaders of the world have been Church leaders. To be sure, we have had great leaders in all lines of activity, in statecraft and war, the sciences and the professions, but it is still true that if we were to select the one hundred men and women who have made the largest contribution to the world for righteousness and advancement, a large majority of them would be Church leaders.

An Organizer

A leader is a organizer. A good leader, therefore, never does anything he can get anybody else to do, for while others are carrying out some of the plans he has carefully laid for them, he can be making plans for still others, along another line. Organization is essential to good leadership. Organization is simply system, method, economy. It does things right end first, and with the least expenditure of time, money, and men. Well do I remember on one occasion addressing a large number of managers and department heads for the H. J. Heinz Company at Pittsburgh. I had been invited on a number of occasions to address these men, because I had been a salesman myself. On the occasion referred to, a sign had been painted and hung up on the wall, over the speaker's desk. This sign, which was written by Mr. Heinz himself, read as follows: "Find your man; train your man; inspire your man; and you will hold your man." This was good pickle sense and it is good Sunday school sense as well. A real leader spends much time directing those who are to carry out his plans. He will train them for their tasks and inspire them so that each one will feel that his part is absolutely essential to success. This is the essence of leadersh A leader who can inspire those who to follow him may be sure of succe It is true in war, and it is true in civil li It is likewise true in the Church or Su day school. A leader who inspires othe to carry out his wishes makes them, turn, leaders in their departments, starts them on the way to be leaders larger tasks. Years ago, there used to a game played upon the school groun called, "Pom, pom, pull away." O boy was usually chosen captain a called "It." Many of us could quali under that classification! "It" wou take his stand at one end of the scho grounds and all the other students wou line up at the other end. When "I would call or give the proper signal, the rest would run and endeavor reach the line at the other end of t grounds. Meanwhile "It" would endeav to touch any of the other boys or gir as they passed, and every one he touch became likewise an "It" and played his side from then on. In other word the game was for the leader to ma leaders of all he touched. This is t principle. May I pass on two prover having to do with leadership? One them is this:

"Every display of authority lesse authority." When the superintenden for example, begins to bang his bell an call for order, and perhaps say that h did not have order last week but is goin to have order today or know the reaso why, he will not have order and he wi not know why. Order does not come b demanding it. The best way for a supe intendent to secure order is to be him self in order and to have something present that is worthy of the attenti of the school. Another proverb is ju as significant as that, namely:

"They govern best who appear not govern at all."

By Marion Lawrance in "My Message Sunday School Workers," 290 pp. Pric $2.00 net. George H. Doran Compan

American Education Week November 17-23

The JOURNAL suggests that NOVEMBER 23 BE OBSERVED AS RELIGIOUS EDUCATION SUNDAY in the churches throughout the country, with the theme, "The Responsibility of the Church as a Whole for the Religious Education of its Whole Constituency."

FATHER, SON AND CHURCH

By P. R. Hayward

O synchronize one's own rising hour with the emotional instability of his ghbor's alarm clock is one of the acute blems of man. In other words, human is summed up in *relationship.*

* * * *

Life finds its meaning and its purpose in ıtacts and fellowships between human ngs. At birth it is the human bond ıt makes the event significant, and at ath man's pain at severing the closest human ties is most easily soothed by faith that a more vital personal con-ct is about to be established. From the ne in unrecorded history when two men t agreed that they would walk together thout affront, to our modern cry that me is increasing because our crowded ies put too great a strain upon our adequate capacities for living together, serious issues of life are relationships. r great evils spring from such problems are summed up in our inability to fit waking hour to the neighbor's clock. r joys and successes take root in our ility to "get along with folks." To ster this capacity is one of the last terprises to which man has turned. r relationships, also, are more than rsonal; we are tied up to institutions, to ces, and to things.

* * * *

During one week in November many igious and social forces will focus the ention of the continent on a relationship hat between a father and his son. In a mber of articles in this issue of the URNAL the practical issues of this week's servance are dealth with. It seems desirable to discuss here some of the things that are involved in the father and son idea as it is related to one of our permanent social agencies, the church. For the church, let it be said, is taking a growing place in promoting and crystallizing the sentiment that gathers round the Father and Son observance. In a total number of church basements that no one will ever know, men and their lads by many thousands will meet this autumn to eat and to frolic together as one of the many activities of the week. What meaneth it all?

* * * *

The Father and Son Movement stands, among other things, for a fundamental fact, in life, that is, *the value of a joyful experience that people share.* "I cannot eat my crust of bread alone" said the old and wornout preacher when his friends tried to tell him that he was too weak and battered to continue his long journeys up and down the country to proclaim the Gospel. He felt the power of a joint joy. When we first learn what it is to come to grips with any experience in life and find others sharing it, we are under the sway of an inescapable and all-powerful law of life. Else, how can we explain party politics, or the unchecked comeraderie of the baseball bleachers, or the violent acts of a mob? It is the glory of the Father and Son idea that it sets up such an atmosphere and presents such a challenge that lads and dads actually *share* and *enjoy* an experience *at the same time and together.* They usually do not do this. One of them enjoys the game and the other the crowd of cronies at the club, but they are not together in either. Or they team up in sifting the ashes or painting the roof in a hot sun, but they are not prone to enjoy it. But, as they hike or swim, go to church or to the banquet, read by the fire or tramp side by side to Sunday school, they yield unconsciously to that social law that binds together those who divide joyful living. Such is the appeal, deep-rooted in human nature, of the Father and Son idea.

* * * *

To link up this law of life with the church is one of the choice opportunities offered to church leaders by the Father and Son Movement. The church must not seek to monopolize the idea, of course, but at the same time it must not allow others to do so. In fact, the day of monopoly in good ideas is dead, if indeed it ever lived. It is to be hoped that in large numbers, Rotary Clubs, Kiwanis Clubs, Chambers of Commerce, Y. M. C. A.'s, and other agencies will have this autumn hosts of men and their sons gathered for inspiring fellowship. This is all to the good. And yet, church leaders will be short-sighted indeed, if they compel their boys and men to go outside their own church buildings to find a great experience that they can enjoy together. For them to rejoice and sing and play together under the auspices of their own church will allow them to associate pleasurable thoughts with the place and the people concerned with religion. For, after all, is not religion itself at its best when it becomes a social experience?

ED SAID

Whoever was strengthened by "Opening Exercises"?

* * *

Prophecy unwritten in childhood and youthhood will be unfulfilled in adulthood.

* * *

Quarterly slaves — stupid souls, chained to a piece of paper.

* * *

The school that gives boys something to do will find the boys there to do it.

* * *

When our Yesterdays come to judgment, we will discover that they are just what our Todays made them.

* * *

Boys and girls in the Teens have X-ray eyes. No Dr. Jekyl-and-Mr.-Hyde stuff goes with them. They hate a hypocrite.

Superintendent, "pack up your troubles in your old kit bag," and throw it out the window. Never take it to your Workers' Conference.

* * *

Teacher, do not go to your class with an unprepared lesson; but you better go with an unprepared lesson than with an unprepared life.

* * *

"Father and Son Company, Unlimited," with Jesus the Silent Partner, —no firm can do a more far-reaching, Kingdom building business.

* * *

The Church school secretary who "sees souls" instead of statistics will one day hear the Master say, "Well done, thou good and faithful servant."

* * *

"But our superintendent is such a sincere man." Good! However, Engineer Sincere has ditched many a Sunday school. To his sincerity let him add a book a month on Sunday school organization and administration.

* * *

Teacher, do not confuse mischief and meanness. Each is the bubbling over of exhuberant youth. Not one mischievous boy in a thousand is really mean. Put those bubbles under *Love's* microscope; look at them through the lenses of *prayer* and *patience* before passing judgment.

* * *

That mischievous boy or girl who sends you home with a headache and a heartache *is alive* at any rate. Anything that is alive is a challenge. Dead things challenge no one, not even the undertaker. The very boy or girl who tries you most may be the one who needs you most, and, in the years ahead, will be your best reward for your investment of patience, confidence, and love.

FATHER AND SON IN BUSINESS

By Russell Colgate

THIS IS not a new subject, but dates back to earliest Bible times. It was customary then, as it is today among Oriental peoples, for the son to follow in the same occupation or business as his father. In nations where civilization has advanced and become more complex, new opportunities are afforded which often prove more attractive to the son than the business of his father.

THERE IS no argument against the advantages of a broad field of opportunities from which a young man may select his life's occupation. It is a misfortune, if through force of circumstances, he is obliged to enter his father's business, which is uncongenial to him and for which he is poorly fitted. Better, far, to branch out for himself in a profession or business in which he is interested, and into which he can put his heart as well as his brains.

ON THE other hand, fortunate is the father, fortunate is the son, and fortunate is the business where the son is fitted for and desirous of carrying on the work of his father.

FROM THE father's standpoint it is a source of great satisfaction to know that the business which he has built up with so much work will be carried on by his son. Apart from the personal pleasure of having his son constantly with him, it gives him the incentive to work the harder to put the business in the best condition for his successor.

FROM THE standpoint of the son he will usually find the business of his father congenial to him, and one in which he is best fitted to succeed. Unconsciously during the years of his boyhood he has acquired an interest and knowledge of his father's business, which will serve as a groundwork in future years. Unless the young man has special qualifications along other lines, he will make no mistake in joining forces with father, if the opportunity is given him.

FROM THE standpoint of the business, assuming that the son is of average ability, the passing of the leadership from father to son has distinct advantages. It assures a continuance of policy and traditions, which should mean as much to a business as to any other organization. Every business should acquire a spirit as the years go by, the same as colleges or other institutions. The "soulless corporation" should have no place in modern business ethics, but is too often made necessary by stockholders who appoint a manager for the sole purpose of producing dividends. In a father and son business there is more opportunity to inaugurate plans looking towards the betterment of all who are working with them. If the owners are so inclined, they can make their business their profession, just as much as the altruistic minister, teacher, or doctor.

OWING TO the independent spirit which is inborn in all Americans, especially among the younger generation of today, the observance of a "Father and Son Week" is especially needed. Splendid progress has been made in the field of amusement by numerous father and son tournaments in golf, tennis, and other sports, also churches, Young Men's Christian Associations, Boy Scouts, and other organizations have their annual father and son dinners or outings. Should we not promote to an even greater extent this same idea in the field of work by encouraging "Father and Son in Business"?

JOINT COMMITTEE ON INTERNATIONAL CURRICULUM

By W. C. Bower

THE Joint Committee on International Curriculum extends hearty greeting to that large constituency represented by the International Council of Religious Education, with whose comprehensive and forward-looking program the fortunes of religious education among the Protestant churches of the American continent are so intimately related. It especially welcomes the INTERNATIONAL JOURNAL that will make it possible to give adequate expression to the collective ideals and purposes of the educational agencies of these churches.

The Joint Committee is the collective response of the cooperating lesson-making agencies of these churches to the new demands which religious education is making upon curricular materials. In recent years there have been unprecedented developments both in theory and practice, not only in religious education, but in education in general. Still more recently there has been a rapid and increasing extension of religious education through week-day, community, and vacation schools. For these newer types of instruction our existing materials are not suited, having been designed for Sunday use. Of these new demands in theory and practice the new International Curriculum of Religious Education must take account.

In undertaking its work, the Joint Committee is proceeding upon the basic principles of seeking the utmost cooperation of all the agencies and communions in any way concerned with curriculum making or use, so that its product will represent the common ideals and purposes of the American church of grounding its work in the actual experience of the churches that will use the materials in concrete situations; of using the scientific methods of research and experimentation; and of availing itself of expert educational opinion. The cooperation of the communions and of the several agencies has been most hearty, for which the Committee expresses its sincere thanks. The various groups of specialists and workers with the several age-groups are being brought into counsel through conference on the special problems involved.

A Research Bureau that will place its resources at the disposal of the Joint Committee is being set up. The Committee has set up a laboratory in which a tabulation of all existing Church school materials has been made, and the constructive work on the new curriculum is going forward. A nucleus of a staff has been created through the generous loan of specialists by boards that the Joint Committee has approached. This staff will be increased by the addition of special workers as the work on the course proceeds. An Advisory Committee whose membership comprises a number of the foremost authorities on the curriculum will advise the Committee as to the technique of procedure. By the use of these methods the Committee hopes that its product will represent not only the collective educational ideals of the churches, but the best educational opinion.

The *Tabulation of Church School Curricula* is off the press and may be had from the Chicago office of the International Council of Religious Education.

Funds are being raised by the International Council for the maintenance of a laboratory staff and for the setting up of a Bureau of Research. Mr. John D. Rockefeller, Jr., has made a generous initial gift of $8,000 on the condition that the churches and individuals contribute an additional $4,000, which amount has been pledged, making available the total of twelve thousand dollars.

Members of the Joint Committee on International Curriculum

W.C.Bower, Chairman	E.Morris Fergusson
W. S. Bovard	W. Edward Raffety
W. C. Barclay	William C. Whitford
Mrs. J. W. Barnes	B. S. Winchester
W. W. Charters	A. Duncan Yocum
Donald J. Cowling	J. M. Artman
Frank O. Erb	E. L. Shaver

FATHER AND SON IN THE COMMUNITY

By Charles C. Stillman

EFINE a Christian as you may, you comprehend a living man. Sad but a living man is not always a "live" n. Morticians lack jurisdiction over ng "dead ones." Thus some are still the flesh. A "live" man contacts. touches. He meets. He has to live h others, and (what's more to the nt) others have to live with him. lines himself up with habit groups. walks on sidewalks; he rides on streets; steps on the gas; he keeps his lawn wed; he depends on the fire depart- nt; he respects a quarantine; he obeys law, pays taxes, votes. If he has a , he is a father. If he is a father, he nts his son to integrate with the com- nity. If, as a father, he does not nt this, then a burial permit should be aiting one of the aforesaid under- ers, for that father is as dead as a or-nail. In my judgment, courtesy ist elongate itself to refer to him as a ristian.

AN across a man right here in my own precinct who failed to register that he could vote, even though press, ic organizations, and clubs were urging n. Property owner, that man? Yes. ccessful business man? Yes. Good ghbor? Yes. Own a car? Yes. Play f? Yes. Church member? Yes. ristian? Ye-ye-e well, I leave it to u. Father? Yes. *Good* father? Abso- ely, positively, unequivocally, *NO!* , I aver. A man who looks his city, state, his country in the eye at times e these and says: "You may go to the vil for all I care!" is a traitor to his , his daughter, to the whole "kit and boodle" of his relatives and friends, d to the blessed community in which lives. My thirteen-year-old daughter going "to take civics" in high school s year. Her older brother and sister ve already "taken" it. They are also aking civics" at home, though they y not realize it. It is a he-man's job talk politics,—clean, fearless, broad- ıged politics—to a son. A father, too different to exercise his right of fran- se, who believes he can rear a son ponsive to the duties of democracy, whispering down a deep, dark well.

R. FATHER, did you ever take your son in his middle 'teens to a eting of the City Commission, or ard of Aldermen, or County Super- ors? Did you ever go there yourself? e average citizen takes his municipal vernment as a sleeper takes the air. ther and Son banquets are all right, he beans and potato salad are generally d. How about a Father and Son cession to the halls of city government? have we got to leave it all to the class civics in the ninth grade? You man- cher of a class of on-the-threshold ıng men, I throw down this gauge to : get your boys and their dads to go *nasse* to (for example) a public hearing on the municipal budget. Follow up the trip with a joint meeting of fathers and sons. Have one dad and one lad each give impressions. That makes father function; it makes you function (ten to one, you need it as much as father); it makes son function; and it injects the feeling of civic participation all along the line.

There comes Daddy!

Daddies

I would rather be the daddy
Of a romping, roguish crew,
Of a bright-eyed chubby laddie
And a little girl or two,
Than the monarch of a nation,
In his high and lofty seat,
Taking empty adoration
From the subjects at his feet.

I would rather own their kisses,
As at night to me they run,
Than to be the king who misses
All the simpler forms of fun.
When his dreary day is ending
He is dismally alone,
But when my sun is descending
There are joys for me to own.

He may ride to horns and drumming;
I must walk a quiet street,
But when once they see me coming
Then on joyous, flying feet
They come racing to me madly
And I catch them with a swing,
And I say it proudly, gladly,
That I'm happier than a king.

—*Edgar A. Guest, in The Path to Home.*

THE BOY SCOUTS in the city where I live took over, by pre-arrangement, the city government for an hour. A Scout was mayor, a Scout was Chief of Police, a Scout was most everything. Is there a finer way to start boys thinking about their civic responsibilities? Well, one subscriber to the community fund which supports the Boy Scouts' local organization paid his subscription, but wanted it understood that that was the last time he was going to support such —— nonsense. (The dash represents that which is not good for me to write nor for readers of THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION to read.) That irate, for-the-last-time subscriber has, maybe, a pedagogical technique all his own. I am wondering if he voted at the last municipal election.

MR. MALE PARENT, did you ever take your son, when he was within two or three years of voting age, to the political meetings to hear the issues discussed? Can you substantiate your own position before him with logic? Or do you use anathema? Would you chloroform him and kidnap him for your own party? Or would you stimulate his reasoning powers and let him decide for himself? Are you so conscientious in your own decisions that you can justify them in the face of the penetrative interrogatives that a lusty mind of eighteen or nineteen years will certainly broadside against your smug political stockade? *Politics (broad significance) is very good father-and-son business.*

LAW observance is a prickly proposition today. Do you, father, rant and rave about violence, larceny, and reckless driving, and then, like a sneaking hypocrite, teach your own son, by the all-sufficient power of example, when the rear view mirror tells you there is no traffic cop, to violate the spirit of all speed laws? How does your behavior line up with respect to the Constitution of the United States of America, whether the eighteenth amendment, or any other? Surely you do not take to yourself the right to choose what laws *you* will obey? If you do, sit up like a man and take your medicine. You are a law-breaker. Give every other man the same right. Give your son the same right. And keep your mouth tight shut on the question of law observance; you are disqualified. *Law observance is very good father-and-son business.*

MR. SIRE, are you doing your share in carrying community responsibility? Do you respond to calls for personal service such as these: big brother to a drifting boy, director of a welfare organization, scoutmaster, solicitor in a campaign for welfare funds, driver of your own car offered to an institutional picnic, cheerful giver to these betterment

movements? Surely you do not "crab" around at home about these requests? You use them, do you not, to practice unselfishness for yourself, and to teach your son the meaning of the message of the Master: "I am among you as He that serveth"? *Community participation is very good father-and-son business.*

EVERY man helps make his community. The community helps make every resident. Your city, your town, is not good by accident. In this quite teeming age, with many by-products of human suffering, and with countless avenues open to exploration by youth, community welfare, remedial and constructive, is partially dependent upon organized social service. Of course, there is no substitute for individual neighborliness, rightly directed. Theoretically, every Christian is a missionary. Why, then, have a city mission society? Paradoxically, we have such societies because we are missionary. Likewise, we have organization in social service because our hearts warm up to opportunities for good.

EMERSON SAID, "The test of a city's greatness is in the kind of young men it brings forth." Was the sage right? Where are you, father of a boy or boys, in this program?

FATHER AND SON IN RECREATION

By Preston G. Orwig

FATHER and Son Week has become a time of annual stock-taking on the part of thousands of thoughtful fathers of adolescent boys. The many sins of omission and commission committed during the year by father, in his relationships with his boy, are reviewed and faced squarely; fresh resolves are made, and a new program of *scheduled* contacts and activities is put into immediate operation.

THE PROBLEM of finding time, and having the inclination, to be a chum and partner to his boy, finds ready solution on the part of the father, once he comes to a realization of the fact that just about the biggest job he has on his docket is that of guiding his boy into the fullest expression of his life in terms of positive Christian living.

THE AVERAGE father would like to have it known that he is a pretty fair specimen of the male parent; at least we all like to think that we are. Just to prove the case, we can all point to the fact that every now and then we find ourselves grabbing a bat and ball and making our way to the back alley for a little game with the boys. Occasionally, we will go somewhere with the lad and make a desperate effort to appear interested in what he is doing. There is the evidence, we say, that we are pretty good sorts of dads, when the fact of the matter is we are simply staging a colossal bluff. Interested in my boy, you say? Sure, I'm interested; who says I'm not?

IT IS GOING to be a great day for boyhood, however, when fathers begin to analyze their interest in their boys, and see just what it means. In the light of a searching self-investigation, it is altogether likely that the great majority of us will find that we have been weighed and found wanting. In other words, we have been limiting our contacts with our boys very largely to those things which come into the ordinary daily routine, and which no self-respecting father could very well avoid doing. That game of baseball in the alley, the sporadic walk, or near-hike, the occasional play period, we will find, have all been done pretty much as a matter of duty. With great reluctance, we have permitted ourselves to be dragged out of our comfortable chair, away from our book or paper, and under pressure, in a most

deadly and uninteresting way, we have made a bluff at being interested in what the boy is doing. The marvel of it all is that in the face of all this more of us do not lose the respect and esteem of our boys.

THE TIME has come for father to turn over a new leaf. Two things should be done. *First*, develop a genuine interest in the every-day activities of your boy. *Second*, plan this year to do a lot of *unusual* things with your boy, something out of the ordinary, that will stand out in his life as a fond memory of happy, chummy relationships with his father. In other words, give your boy a big thrill, in fact a whole series of them. He's bound to have them anyway, so why not hand him a few yourself?

HERE ARE a few suggestions; try them out and see what happens. Suppose you live within easy distance of one of the cities in which the world series baseball games will be played. Suppose you were to secure two tickets for one of the games, and then one day would casually ask son how he would like to run up to the city with you to see a world series game. You get the point, don't you? He might be completely knocked out for a while, but cheer up, he would recover in time to meet you at the train, all "diked" out in his best, and with his chest sticking out a "good mile." Incidentally, make it chair car seats and see that he gets plenty to eat. In other words, simply spend as much money on the boy as you would if you were making the trip with a bunch of your old cronies.

A GOOD football game between two big university teams would serve the purpose just as well, and perhaps would be easier of accomplishment on the part of most fathers. Or, the next time some of the big golf stars visit your town or get within reasonable distance of it, just tell the boy that you think it about time that the two of you give Hagen, Sarazen, Jim Barnes, Bobby Jones, Chick Evans, and the rest of the outfit the "once over." Then run him out to the Country Club in your car and spend a few hours in seeing how golf really ought to be played. When the play is ended, suggest a juicy steak with some French fried potatoes in the Club restaurant. Then home, in good time for a big night's sleep, and whatever you do, don't give any evidence of having observed the peculiar way your boy is looking you over. You're all right, although the boy may wonder what in the world has struck you. Incidentally, you'll find that you will feel peculiarly happy over the events of the day.

ARE YOU a fishing fan? Well, what do you say to a quick run out to some nearby fishing haunt? Or in duck shooting season, what about a day's sport with your boy as your buddy, instead of one of your old club friends?

THESE ARE but a few suggestions given more for the purpose of stimulating thought than to attempt to lay out a schedule, which, because of geographical location and other conditions, it would be difficult for most men to follow. The big point is, *stop bluffing. Put your boy first in your thoughts this year.* Develop a natural and enthusiastic interest in what he is doing. He's only a boy for just a few years. Take advantage of the one big chance that you have to build yourself into the foundations of his thoughts and affections, and that so-called boy problem that some of us like to talk about just naturally won't be.

I must be fit for a child to follow,
Scorning the places where loose men wallow;
Knowing how much he shall learn from me,
I must be fair as I'd have him be;
I must come home to him, day by day,
Clean as the morning I went away.

I must be fit for a child's glad greeting;
His are eyes that there is no cheating;
He must behold me in every test,
Not at my worst, but my very best,
He must be proud when my life is done
To have men know that he is my son.

—*Edgar A. Guest in My Job as a Father.*

FATHER AND SON IN SCOUTING

By Franklin D. Elmer

HE father and son idea reaches its high point in scouting. This is true marily for two reasons. One of these ins with the boy, the other with his her, each becomes increasingly mutual. e two reasons are recreation and educa- n. The boy loves the game and the ng and starts here. The father believes the duty of education and supposes t he should attempt some teaching, makes his beginning. They come ough the wholesome experience hiking e by side along the luring trails of reational education, each the better for each surprisingly more the confidant d comrade of the other. They are now ther scouts.

In its inception in this country almost a ade and a half ago, no one fully sensed scouting this tremendously important me relationship. Probably Baden-Pow- in England had some vision of it. But ong that more conservative people the me has never, as here, fallen so upon dern afflictions. The pace of the rent is fixed in moderation, as one finds still in Canada. Home conditions, the urch and school, the apprentice system, binding ties between youth and adult. once stood at the bench of a master rkman from Birmingham, brought for skill to a cutlery factory in America, he told me of conditions in his trade ring his boyhood. Tears actually started his eyes as he revealed his yearning for a ght lad to train in his craft, companion his side, as he was trained by his master ars before.

Just when it seemed that divorce was mplete between the hurrying, money- plying, business, club-and-committee ven father and his eager sons, on the side of a deepening chasm of interests, benign influence of the scout movement ne to bridge the menacing gaps. A new venture offered to link closer than ever o personalities that were likely to lose ential elements in the great game of . A boy whom I met last summer on prairies wrote me the other day that t as soon as he and dad got the last y acres of corn shocked they were ing on a grand old hunt after the jack rabbits." And a splendid boy of a busy New England city, whose father is a prominent corporation lawyer, said to me even more recently, "He's got some cases to finish up and Ralph and I have some fixing to do about the place, then, believe me, the men of our family are out for one big camping trip." It is to such experiences as these, vital and permanent in influence, that boys and their fathers of America have been saved in scouting.

Not indeed that all of the boys wear the compass point north of the scouts, or that their fathers in many cases are or have been scout-masters—more's the pity—but that the principles and practices of the organization have definitely and widely filtered into the home life of our land. There is not now and never has been any social organization depending on public support for its existence, outside the higher types of Christianity, so generous with its ideas and ideals as scouting. Nor has there been any organization whose equipment and receipts are so generally copied. It is true that the scouts draw from various fields of observation and experience for their precepts, training and tools. But taking this far gathered, scattered material, they order, refine, and turn it back upon social life much as copious springs take from the hills and issue in cool, living channels. It is far more refreshing to drink from the swelling spring than to mine for drops through the tangled moss beds. So is the gift of scouting to all who will use.

The genius of scouting is in learning while doing. The chosen field is the out-of-doors. Anywhere that you will; any clean thing that you may. At first thought, some say, "You cannot take up such a program in the city!" The best answer is, "Watch them doing it!" in Chicago and Buffalo, Newark, St. Louis, Washington, Montreal, Berlin, London and Paris, and all the others. Then comes the echo from the frontier, "We are too remote, no neighbors, no headquarters." It is satisfying to know that the Lone Scouts are now a part of the National Organization of the Boy Scouts of America, and so are cared for direct from the New York Headquarters. But our proposition here is, that wherever they are, crowded tenement or lonely ranch, father and son can form a new partnership in learning while doing, for the health of it, for the joy of it, under such portion of God's sky as they have, in sunshine and storm. For scouting is a social relationship, an attitude toward self and others, a philosophy of life. It begins in chivalry and ends in reverence. It magnifies personal alertness and fitness, keenness of interest, cleanliness, obedience, helpfulness, good citizenship. The scouts are just now taking part in a nation wide campaign to secure the registration of all qualified voters. What a chance here for father and son to tramp.

President Luther used to say that the destinies of our boys were fixed not more in home and school than in the eight hours of every day out of bounds, the unprovided periods. To fill in the unprovided periods, scouting leaps to this opportunity! The scoutmaster cannot be near the boy as often as the father. The wise parent does not, with this divine opening at hand, seek to trim his boy in manner or choice with the adze of his own insistent plan or ambition. Nor does he muss up every junior game as participant, umpire or spectator. But he blows upon the sparks of friendship in his soul for his own boyhood, until the boy in him flames forth to the boy by his side with language of a common desire. This world is so full of a number of things that dad has no reasonable time or right to grow old. He scouts with his lad on the level of appetite for seeing, sensing the manifold treasures of creation. I saw John Burroughs in the maytime of his eightieth birthday, saw him dance down the aisles of columbine, toss his slender, delicate hands to the apple blossoms, ruffle the corrugated domes of the ant hills, hug to his bosom the chiseled logs by a beaver dam. We were alone in the wilderness, three of us, boys all, under the spell of this gentle philosopher, a son, his father, their scout comrade, the Sage of Slabsides; "He talked with butterflies, as a friend may talk with a friend."

AMERICA'S FATHER-AND-SON POET

No man in America has so welcomely walked into the hearts of "just folks," poetically speaking, as Edgar A. Guest. Successor to James Whitcomb Riley? Yes, and then some, for Edgar Guest is his own wholesome, human, *home-loving self*, whose philosophy of life strikes a responsive cord in the breast of all lovers of life at its best. The pocket edition, gold top, beautifully bound, set of our favorite Guest poems, makes possible a Guest book for a man's pocket or a lady's wallet, accessible, refreshing, and satisfying. They have become to the writer of these lines a to-and-from-the-office daily tonic.

Published by the Reilly and Lee Co., Chicago

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THE MERGER FUNCTIONING IN CITY AND COUNTY

By Frank M. McKibben

WHAT Is The Merger? The merger is a plan of organization for cooperative endeavor in religious education on the North American continent, the application of which has resulted in the organization known as The International Council of Religious Education. This Council is so constituted that it is the official representative of thirty-five denominations and of fifty-six state and provincial associations or councils of religious education. This new merged organization has entered upon its significant ministry as the great federating agency of Protestant cooperative activity in the field of religious education.

The merger is now in the process of being applied to state and provincial organizations. State Sunday School Associations are being changed into State Councils of Religious Education, with definite denominational representation on their governing bodies. The final test and application, in some ways the most significant, are to be made in the smaller units of organization and administration of religious education. As one of the national leaders has said, "The merger has not achieved its purpose until it has been felt in the last city and country church. If it fails to affect these vitally with resultant programs of cooperative religious education, the merger has to a large extent failed in its signal purpose."

Factors Involved

In the application of the principle of the merger to city and county the following factors must be taken into consideration:

First, the program of cooperative religious education for the future will be promoted and supervised primarily through The International Council of Religious Education, the state councils, and their city and county auxiliaries. These auxiliary units should reach into every city, town, and countryside as do no other agencies which are concerned with religious education or church activity. Although there are other organizations active in certain types of work in this field, it is inconceivable that they can become the agencies for developing the leadership and maintaining the organization in the city and county necessary for the program as at present conceived. *City and county councils of religious education will be the primary local agencies for promoting and supervising the enlarged program of religious education.* City and county councils of religious education must, therefore, be carefully and effectively organized in harmony with the overhead agencies and in conformity to local conditions.

Second, a well-organized agency, definitely representative of the churches of the territory concerned, is required by the new program. The old form of organization represented by the city and county Sunday School Associations was not constituted in such a way as effectively to carry the enlarged program of today. The work attempted by such associations was largely of the convention and inspirational type. They were characterized by "mass" conventions, and whatever action was taken was the result of mass vote, which may or may not have been representative of the churches. What is needed today in the development of the work is the smaller, deliberative group which can gather information, consider at length principles and policies of procedure, and carry forward continuously and closely supervised projects of religious education of a cooperative type. This group must be thoroughly representative of the churches of the territory served.

In the larger city, when a Council of Churches exists, experience has proven to date, (1) that the inter-church activity in religious education is a highly specialized task which should be promoted and supervised by a Council of Religious Education sufficiently independent of other inter-church programs to develop the program of religious education as rapidly as leadership and resources can be secured; (2) that a Council of Religious Education and a Council of Churches should not engage in competitive or unrelated religious education activity in the same territory. The most effective adjustment has been to assign the supervision of religious education to a Council of Religious Education, so organized as to be the acceptable and accredited representative of all cooperative, interdenominational forces, to supervise one unified comprehensive city program of religious education.

Third, close-range, continuous supervision of the programs of the city and county by paid, professionally-trained leaders will increasingly become a major characteristic of city and county work. This will involve leadership which is responsible to some group which is well-organized, which gives close attention to the program, and which is in a position to enlist financial support adequate to maintain such leadership and activity. With the amazing development of inter-church projects in leadership training, vacation Bible schools, week-day religious education, and other activities, the necessity for such organization and leadership is readily appreciated. It is only through the application of the spirit and method of the merger to the local field that the situation can be satisfactorily and permanently met.

Fourth, territorial representation is not so important in city and county re-organization. Such representation is of importance in the present stage where state and national re-organization is occurring. But in the local field, whatever is undertaken in religious education will be largely the effort of the churches or denominations involved, few or many as the case may be. In the cities where most effective work is being done the city organization is constituted of direct representatives of the cooperating churches. The same is true of the most advanced county organizations. Either the individual church or the denomination is made the basis of representation in the latter case. It must be clearly recognized that the churches are primarily responsible for

Some day the world will need a man! I stand beside his cot at night
And wonder if I'm teaching him, as best I can, to know the right.
I am the father of a boy—his life is mine to make or mar—
And he no better can become than what my daily teachings are;
There will be need for someone great—I dare not falter from the line—
The man that is to serve the world may be that little boy of mine.

Perhaps your boy and mine may not ascend the lofty heights of fame;
The orders for their births are hid. We know not why to earth they came.
Yet in some little bed tonight the great man of tomorrow sleeps
And only He who sent him here, the secret of his purpose keeps.
As fathers then our care is this—to keep in mind the Great Design.
The man the world shall need some day may be your little boy or mine.

—*Edgar A. Guest in "The Man to Be," in Just Folks.*

religious education program. The anization which seeks to federate them more effective work must know their ources and be able to speak their mind. practical efforts are made to correlate er-church activities in this field with se of the individual churches, the wis- n and necessity of this direct representa- n, definite responsibility and close ationship will be seen.

Fifth, city and county units of organ- tion must be effectively related to each ier. As in public education, so in re- ous education, the county will not be lose supervisory unit for the city pro- m. The city organization will in most es be the stronger unit with a more nprehensive program of activity. The unty organization should not undertake se supervision of the city program. The unty unit will seek largely to guide and mulate the individual communities, all and large, in the development of larged programs. Local autonomy and ntrol may be provided for community ganizations without making impossible se and helpful relationship with the ger unit. Several city and county or- nizations with paid professional leader- ip are now committing the error of mak- g the *county* organization synonomous th and operative for the *city* council. cal community control and direction ll undoubtedly be characteristic of this ase of religious education as it develops. nly as churches in the particular com- unity feel the *full weight of responsibility r the program* will there come that whole- arted response and support necessary sustain the enlarged program of re- ious education.

The Merger Applied in One City and County

A careful attempt has been made in South Bend and St. Joseph County, Indiana, to apply the spirit and method of the merger as stated above. *The South Bend-Mishawaka Council of Religious Education* is a strong city council operating for two adjacent cities with a combined population of 125,000. The council is composed of the pastor, the Sunday school superintendent, and one additional representative from each cooperating church. Its broad program of community training schools, week-day religious instruction, daily vacation Bible schools, pageantry, and general supervisory work is directed by an executive committee of sixteen people chosen from the council. This council has complete autonomy of operation with a full-time, paid director, and determines its own budget and the scope of its program. As the great federating agency of religious education, officially representative of the churches, it is seeking to correlate with its program the activities of the numerous organizations in the community dealing with special phases of the general program of religious education, such as the Y. M. C. A., Y. W. C. A., and the City Union of Christian Endeavor and Epworth League. These organizations have representation on the executive committee of the council.

The St. Joseph County Council of Religious Education rests back in its authority and membership definitely upon the local churches over the county which it seeks to serve. It is composed of eight *District Councils of Religious Education* in addition to the South Bend-Mishawaka Council. Each district unit is composed of the pastor, the superintendent of the Sunday school, and an additional lay representative from each cooperating church, which unit elects the divisional superintendents and officers of the district. These officers and superintendents join with the officers and superintendents of the city council to form the County Council of Religious Education. This representative, delegated body elects the county officers and superintendents, determines the scope of the county program, the size of the budget, and the method of raising it.

Each district council, as well as the city council, enjoys complete autonomy and bears full responsibility for the development of its own program. While the county organization seeks to promote the activities of the complete program in each of the smaller areas, yet the actual development of a community training class, or a daily vacation Bible school, must be cared for by the local unit concerned. As a result of the development and operation of this kind of organization there have resulted definite groups in city and rural sections which are conscious of their function, representative of the churches of the territory covered, and which possess a knowledge of what the churches of the district or city desire and can support financially in the way of a program.

Local conditions in many cases will determine the exact nature of the agency created in the effort to work out locally the spirit of the merger. But many of the principles and suggestions stated above will have direct and helpful application to most situations where an earnest effort is made to apply the merger.

THE INTERNATIONAL SUMMER SCHOOLS THEIR 1924 RECORD

By H. Shelton Smith

The International Summer Schools of eligious Education for 1924 entered pon a brave experiment. In the first lace, they were each almost three weeks duration, and this length of time aturally debarred those persons who ad only a two weeks' vacation. In the econd place, they offered exclusively ubjects of the Advanced Training Course, nd this arrangement shut out a number ho were prepared to pursue work in ne Standard Training Course only. In pite of these prohibitive conditions, owever, our three schools had a total ttendance of 169 students, representing 6 states, the District of Columbia, and Brazil. Among this number were direc- ors of religious education, general secre- aries and divisional superintendents of tate, county, and city councils of religious ducation, denominational field workers nd specialists, besides many officers and eachers in local churches. Fifty-two ersons graduated from three-and-four ear courses and received International Council diplomas. The general interest n the work was indicated by the fact that a large number of last year's students have already registered for the 1925 Schools.

Although the Advanced Curriculum, which is of college grade, required much harder work, the students of all three schools voted unanimously that similar courses be offered in subsequent years. It was their conviction also that the advanced courses should be open for enrollment to only such students as have had the entire Standard Training Course, or its equivalent.

Looking Forward to 1925

Already plans are under consideration for the enlargement of the services of these centers of Christian leadership training. The camps themselves will be provided with new equipment for 1925. The curriculum will offer a wide variety of subjects designed to furnish practical help to all types of Church school workers, both denominational and interdenominational. In the interest of enlarging the usefulness of these schools, the International Council has been urgently requested to offer in 1925 not only subjects of the Advanced Training Course, but, for the next two or three years, also units of the Standard Training Course. Increasingly, however, these International Summer Schools should become agencies for professional and semi-professional leadership training.

The proposed faculty for 1925 includes some of America's best trained and most widely experienced teachers and leaders in their special lines of work. Every phase of religious education, whether in the local church or in the community, will be treated by recognized authorities. Dates for all three schools have been tentatively fixed as follows:

Geneva Glen, Colorado, July 13-25.
Lake Geneva, Wisconsin, July 27-August 8.
Lake Winnipesaukee, August 17-29.

For further information write to the International Council, your state council, or your denominational board.

PRIMARY THANKSGIVING PROGRAMS

By Martha Barnhart Harper

"Come, ye thankful people, come,
Raise the song of harvest-home;
All is safely gathered in,
Ere the winter storms begin."

The Primary children and the Juniors radiated the grand old hymn as they came in procession down the aisle of the church. "Processing" was a fixed habit, and had become a means of expressing joy in rhythm, melody, and in words that had become one's very own.

"God, our Maker, doth provide
For our wants to be supplied;
Come to God's own temple, come,
Raise the song of harvest-home."

The children were soon in their places, the amen was sung, they sat down at the signal from the organ—one chord "to get ready," one "to sit." The recessional of that short Thanksgiving Day service was a repetition of the processional, but no one minded, for there is something subtle about that hymn. One never grows weary in the hearing and the singing of it.

Now, it was something new for the Primary and Junior Departments to worship on Thanskgiving Day with the grown-ups. But, as for the matter of giving thanks to the heavenly Father, *that* was done in their own Church school rooms every Sunday. They knew prayer songs for saying night and morning, at home. Only a few Sundays before this they had carried home copies of "Thou are great and Thou art good," with letters from the superintendent asking the parents to let the children substitute occasionally *their* grace for the usual blessing asked at table.

In the Primary room the Sunday before Thanksgiving Day, there had been an unusual processional, when apples and jellies and everything you could think of in the way of food had been brought to the front of the room by the children, and grouped attractively by the secretary. Some of this food had been set aside for very poor families, to be delivered by the intermediate boys. There was enough fruit left to fill a pretty purple basket the superintendent had brought. "We will take care of *that*," said one of the third year teachers. After a little consultation with her class, a second year teacher remarked, "*We* will take the rest of the food to the hospital." There was nothing left for the little first year children to gather up! "Never mind," smiled a first year teacher. "There are other things to give beside *food*!" Ah, a secret!

The Old Couple Who Loved Children

Now the third year teacher was very discreet. The very next day she dropped in to see and chat for a few minutes with an old man and his wife who seldom got to church, or anywhere, for that matter. She found out, without their telling her, that they needed fruit the worst way, and couldn't afford to buy it. She happened to mention what a very fine class of children she was teaching down at the Church school. "Why don't you bring them to see us?" asked the white-haired lady. Why not! They arranged a date then and there.

And so it happened, on the Wednesday before Thanksgiving Day, that an indulgent father took a merry class of boys and girls to visit the old lady and the old gentleman. Miss Third-year-teacher put the basket of fruit behind her chair, and threw her coat over it. Knowing that these dear people who could seldom get out to church loved the old hymns and the familiar verses of scripture, and much preferred to hear the children than to hear herself, she had helped the class to plan this program. Here it is:

Hymn. "For the Beauty of the Earth" (*First Book in Hymns and Worship, Hymnal for American Youth*). The old organ in the corner gave the wrong pitch, but no one noticed.

Psalm 23, the host and hostess joining in.

Hymn. "The King of Love My Shepherd Is." (*Hymnal for American Youth.*)

Story, The First Thanksgiving, told by one of the girls. The superintendent had used the story in her service the Sunday before.

Verses of Scripture volunteered by members of the group.

Every good gift and every perfect gift is from above, coming down from the Father.—James 1:17a.

While the earth remaineth, . . . seed time and harvest . . . shall not cease.—Gen. 8:22.

He hath made everything beautiful in its time.—Ecclesiastes 3:11a.

I will praise thee, O Lord my God, with my whole heart.—Ps. 86:12.

Jehovah hath done great things, of which we are glad.—Ps. 126:3.

O give thanks unto Jehovah; for he is good.—Psalm 107:1a.

Hymn. "Come, Ye Thankful People, Come." They couldn't march, for the room was too small, but not even the elderly people could keep their feet still!

Then the old gentleman showed the boys a little "grandmother's clock" he had made himself. It was like the tall grandfather clocks, but only half as large, with funny curlicues about the face, and above the face were a sun and a moon that move as the ones in the sky do. The old lady, bless her, passed around some peppermint "lozengers" that she had been hoarding this long time. Then the basket was uncovered—and you should have seen the old man and his happy wife!

The Folk Who Lay in the Hospital

Now the second year teacher was very wise. She slipped into the office of the superintendent of the hospital and the two made plans. There was a very sick man in one of the rooms, whom the teacher wanted her children to cheer—but she knew they would only make him worse, no matter how quiet they were. And there was, in a sunny room, a young mother with a wee, wee baby. But the teacher knew how many days it takes for a young mother to recover from an epidemic of callers. And in the children's ward there was a boy so mutilated that she did not want her children to carry his picture away with them. So *this* is what was done by the second year classes *and* the third year classes *and* the first year class that weren't "in" on the other "doings."

The boys and girls were gathered up in several cars. As Miss Second-grade-teacher went with them up the hospital steps, she said, "Of course you know how noise hurts *you* when *you're* sick." She did not need to say more. The gifts were left with the superintendent. The group gathered in the main corridor and sang unaccompanied. They enunciated clearly, that those who heard might understand the words.

"Father, We Thank Thee for the Night" (*Songs for Little People.*)

"Praise Him, Praise Him" (*Songs for Little People.*)

"Can a Little Child Like Me?" (*Songs for Little People.*)

"A Whisper Song" (*First Book in Hymns and Worship.*)

"With Happy Voices Singing" (*Hymnal for American Youth.*)

"Come, Ye Thankful People, Come" (*Any hymnal.*)

The very sick man heard and smiled and felt better. The young mother heard and held her baby close to her breast and felt rested. And the little mutilated boy heard. And of all the children in the children's ward he enjoyed the caroling the very best of all.

Say, Fellows

Say, fellows, I want to tell you
I'd be as happy as a clam
If I was just the Daddie
That my laddie thinks I am.
He thinks I am a wonder
And believes his dear old Dad
Could never think of mixing
With mean things that are bad.
And sometimes I just sit and think
How nice it would be, gee whiz,
If I were just the Daddie
That my laddie thinks he is.

—*Quoted by Frank H. Cheley in The Job of Being a Dad.*

Child Who Had 'Most Everything

w, the first year teacher was very
. She gathered her class into her
large car and took them for a ride
gh the woods. While they rode she
t them one of her old college sere-
, to sing to Harold Mitchell whom
were going to visit, and who had been
p for a long, long time with a broken
Harold was a boy who had all the
he could eat, all the books he wanted
ad, and he was the boy who was to
an automobile of his own as soon as
as old enough to drive. The group
ed at a farmhouse and were given
field pumpkins, for the farmer was
to get rid of them. One of the boys
on one of the pumpkins a face with
uth turned up, another boy made on
econd pumpkin a face with the mouth
d down. The third pumpkin went
the car. The rest of the children
eded in finding bitter sweet berries.
they whirled to Harold's house where,
ding to orders from doctor and nurse,
were due promptly at three.

st of all, the class, with the teacher
ting, sang

vd'y do, Mister Harold, Howd'y do!
are very, very, very proud of you.
We'll do the best we can,
Stand by you like a man,
vd'y do, Mister Harold, howd'y do!"

en Harold's mother pinned the bitter
berries over the curtain. You
d have seen how pretty it looked.

Miss First-year-teacher had wanted the children to talk informally with Harold, but they were shy, so she told the story right away. It was about two boys who lived "side by each." The first wished *he* had pumpkins as the second boy had, and the second boy knew he'd be happy if he only had horsechestnuts as the first boy had! They finally got acquainted and shared their gifts. They made jack-o'-lanterns of the pumpkins and brownies of the horsechestnuts, joining them with toothpicks—only it is a much better story the way she told it. Then the boys carried into the room the pumpkin with the mouth drawn down and the one with his mouth turned up, and a pumpkin and a jackknife for Harold to make a jack-o'-lantern. Teacher had thought of candles and matches.

"But if we'd only thought of horsechestnuts!" whined one of the girls. She found horsechestnuts beneath the back seat of the car, and toothpicks. They all set to work and made donkeys and cats and brownies, and what not. There were lots of horsechestnuts left for Harold to use.

Then Harold wanted them to sing the songs they knew, and they did, many of them.

"Time's up," said the nurse, who was really as sorry to see them go as Harold himself.

Before the children got into the car, which was parked in full view of Harold's window, they turned and gave him the Chautauqua salute. This is the way you do it. You hold your clean handkerchief high in the air and wave it—so!—at the "salutee." If you haven't a handkerchief you wave your hand. This is *not* saying good-bye. It says, "Hello, we like you!"

Stories to Tell at Thanksgiving Time

In *Aunt Joe's Scrap Bag*, by Louisa M. Alcott: *An Old-fashioned Thanksgiving.* (to be adapted).

In *The Golden Windows*, by Laura E. Richards: *The Great Feast.*

In *Worth While Stories for Every Day*, by Lawton B. Evans: *Thanksgiving; The Grateful Indian.*

In *For the Story Teller*, by Carolyn Sherwin Bailey: *The Three Cakes; Old Man Rabbit's Dinner.*

In *Tell Me Another Story*, by Carolyn Sherwin Bailey: *Chip's Thanksgiving; The First Thanksgiving; The King's Thanksgiving.*

In *For the Children's Hour*, by Bailey and Lewis: *Ruth and Naomi* (adapted); *The Story of the First Corn* (adapted from *Hiawatha*); *Who Ate the Dolly's Dinner? Two Little Cooks*, by Laura E. Richards; *The Big Red Apple; A Great Surprise* (from the *Christian Register.*)

Notes:

1. Copies of "Grace before Meat at Hampton." The words and music may be obtained at ten cents for a dozen copies, from the registrar at Hampton Normal and Agricultural Institute, Hampton, Virginia.

2. *A Great Surprise* found in *For the Children's Hour.*

3. Stories suitable for telling during the period of worship.

A FRONTIER D. V. B. S.

By Adaline C. Guenther

CH an unusual thing! Tony and
edro and Maggie and little Sing
gathered round to watch. A strange
nice, and oh, very clean, was tacking
g paper on the door of the empty
k in the midst of the camp. Nobody
where he came from—and what
that sign for? Maggie knew spellin',
e tried to puzzle it out. "D-a-i-l-y"
at was pretty easy. "V-a-c-a-t-i-o-n"
at came, too, after a while. "B-i-b-l-e"
v in the group knew that one. But
Pedro, new to the camp and the
try, knew the last word—"S-c-h-o-o-l."
as not a word to move any of them
y. Besides, this was summertime;
they still wanted to know, who was
trange man, with the so-clean hands?
nen the sign was duly tacked on the
the man turned around. Poised for
, the children took a look at his
—and decided to stay. He *was*
and he was telling them about stories,
songs, and things to make. Did
want to come? *Did they!*

aggie started to tell about it at home
night. Father only said, "Humph!
of them preachin' fellas." and mother
y listened. There wasn't much to
est mother in this camp—nor father,
r, for that matter. Maggie even
d that father wouldn't be so much interested in those things that sent him home queer and cross. So she was not surprised when nobody took any interest in the man and his different school. But nobody hindered, either, when she ran off the next day to go. In fact, nobody bothered much about Maggie, just as nobody bothered much about Tony and Pedro and the rest. Kids only seemed in the way in a coal mining camp.

But the stranger and his helper were interested, and how the children did love that school! When they carried home the wonderful stories, new to them, but in too many cases only forgotten by their parents, there was astonishment and a shame-faced desire to hear more. And Pedro's father had never heard such stories, and Maggie's mother actually beamed when she wore the apron her little girl had made, and Pasco's father told everybody about how well teacher said Pasco learned things.

De-lighted with my copy of THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION.

Then one day teacher found that he was having visitors, and it seemed like only the next day that school was over. In spite of the coaxing of the children and the interest of the parents, vacation school was over and teacher had to go. When a missionary preacher passed that way later, he wrote back to the home board to send some one into this camp—"They are all talking, in their several brands of English, about that vacation school." So the Sunday school came, and grew, and grew, and grew. The grown-ups who had merely forgotten the Bible stories they knew, remembered them, and began to live them. Pedro's father and his neighbors, who had come up from Mexico, and who had never heard these stories, learned them, too.

They could pay, they said—but what about a building? Somehow the community worker in the Colorado Fuel and Iron Company heard about it, and the next thing Maggie knew she was going to Sunday school in a reg'lar church, while at the services the mother of Pedro, and the mother of Tony, and the mother of Sing Lee sat side by side, proud workers in the "Christian Centre," the church, in the shadow of the great mountains, that grew up out of an isolated vacation Bible school.

THE PLANNING BOARD OF THE INTERNATIONAL COUNCIL

By E. Morris Fergusson

EVERY great industry now has a department where problems are studied and solved, tasks laid out, plans drawn, and specifications fixed. Surely so vast and high a service as that of the International Council of Religious Education should have such a department too.

The leaders of modern industry have learned how to organize progress. To go on building last year's models is the cheap and easy but not the efficient way. So the industry has a department for planning and research. And what is needed in automobiles and electric lights is needed even more in education, and in religious education most of all.

Properly, this part of the International Council's organization should include a board of experts and a research laboratory in which technical problems may be studied in detail. To finance the latter, on even a modest scale, has not yet been found practicable. But the board of experts, serving voluntarily, has been working hard. It is known as the International Committee on Education.

Following years of usefulness under the International Sunday school Association and the Sunday school Council of Evangelical Denominations, the present Committee on Education, reconstituted in 1921 by the Council, consists of forty-five carefully selected men and women. It has already done much good work. In a great report, prepared under the lead of its Chairman, Dean Walter S. Atheran, and submitted to the Council at the Kansas City Convention, it analyzed the present educational situation and showed how the Protestant Christian forces of North America must meet it. In the same report it edited for present use the standards for the local Sunday school, for each department of the Sunday school, and for state associations and councils, with their divisional and territorial units. This report was issued by the Council in 1922.

The Committee followed this with a revised set of "Standards for Leadership Training," specifying courses of study for International credit in the Standard and the new Advanced Training Courses, and the conditions of International recognition for the various types of training schools. This, after amendment by the Council, was issued in April, 1923, as Educational Bulletin No. 3. It has since been revised, and is to have still further revision, to make it, without lowering of levels, better fit for the diverse conditions of the field.

Standards for Young People's Training Schools, commonly called Camp Conferences, have more recently been tentatively adopted and are to be further revised. The old "joint standard" for a Sunday school is soon to be replaced by a score card of scientific construction. What constitutes effective curricular material has been carefully studied and a technical standard evolved. Other important educational problems are in course of solution. The Committee has cooperated with the Lesson Committee in its great work of building a new and comprehensive curriculum of religious education.

These things have been done by busy men and women, in days of committee labor snatched from other tasks. With proper research equipment, this International department of progress will work faster and more surely, as it draws and plans for that temple of education in which our Lord shall claim His own.

A New Profession

By Walter S. Athearn

Four factors are involved in every profession, viz. (1) a definite and permanent human need; (2) a well defined body of knowledge appertaining to the permanent human need; (3) tools, instruments, or specialized technique by which bodies of knowledge are applied to permanent human needs; and (4) skill in the application of technique to special knowledge.

Few would deny that religious education is a vital and permanent human need. During the past two decades there has developed a well defined body of knowledge regarding the development of religion in children and adults, and of pedagogical methods of teaching religion. A very definite technique is being formulated for the purpose of measuring the factors involved in religious education and the processes of religious growth. Thousands of persons are employed as experts in the application of this specialized knowledge to the spiritual needs of human beings. Almost without our knowing it, a new profession, equipped with all the elements necessary for professional service, has sprung, Minerva-like, into existence. The new profession is here. The question is: Shall the graduate schools of the land standardize this new profession and make its practice safe and trustworthy?

FINDINGS OF A SECRETARY

By Ralph N. McEntire

I FIND that it pays me as secretary to keep in contact with the homes of our pupils. Even if others do this also, the duplication does no harm. If others do not do this, I am seeing that the school has this influence. I make a personal call, or telephone, or write a letter to the parents when a child comes into our school, thanking them for sending the child to us and also telling them what they can do to help. I do this also when the child wins some deserved recognition, when either child or parent unites with the church. I also occasionally send news and reminders to our young people who are away at college, and I find that all these are appreciated.

I FIND that the best way to hold children in the school is to get the parents in. We "go after" the parents as soon as a child enrolls. Frequently, of course, we are not successful right at first. In such cases we watch for the best time to approach and appeal to the parent. If the child takes part in a school program we invite the parent. When a child indicates a desire to unite with the church we talk with the parents and have them present. When there is sickness or trouble in the home, we immediately establish contact with the parents. The business man talks about "the right line of approach" to a customer. We find similar methods successful.

I FIND that we get best results by holding the teacher responsible for all reports regarding the members of the class, absences, withdrawals, church membership, etc., etc. I have yet to find a real good teacher who did not, herself, seek this data for her own use, so we are merely asking her to tell us what she already knows. We have some of the other kind of teachers but find that we can, by sending them out for information simply that they may make the required report, arouse a real interest, and many and many a time a teacher who has gone out seeking a reason which would enable her to withdraw a pupil and thus "boost" the class attendance standing, has come back with the pupil. We have tried turning this over to some official, to a committee and other methods, but every time we "relieve the teacher of this responsibility," as some put it, our school "slips," our attendance is poorer, the class work less efficient. Until we can have all trained, efficient, wide-visioned teachers, the secretary can do much by this urge for data, the obtaining of which will require that the teacher establish just those personal contacts which the best teacher instinctively seeks.

FIND that the majority of losses for poor reasons in our school are directly eable to the parents. Sunday auto s, picnics, fishing trips, week ends, breakfasts, Sunday sickness, are lt problems. We try to solve them ough influence on the parents by adult ses, pastor, superintendent, teacher. use scolding the child or criticizing parent to the child. To get that child must remove the cause of the absences, that is an adult job. We do find, vever, that we can sometimes win the ents through the loyalty of the child he school. One father told me that he nounced, one Saturday morning, that would be home at noon and would e the whole family off on a fishing trip the afternoon and Sunday. The only mber of the family we had been able reach was a lad of nine years. He tested so vigorously over being taken ay from "our school" that, in the words the father, "I couldn't get away from all morning. I went home at noon. went fishing yesterday afternoon, here's the whole family to see what have that makes a nine year-old boy ose this rather than fishing, and make father ashamed of himself." We've ot" them all.

FIND that, in our school, one decision day a year is not enough. I investigated year and found that out of more than one hundred who were of church membership age on one decision day, we lost from the school sixty-seven of these before the next official decision day. We lost our *only* opportunity. Since we discovered this we are seeking to make every Sunday a possible, constructive, decision day and our yearly totals are much greater. Getting them into the church has also been proven, in our case, to be a splendid way to hold them in the school.

I FIND many teachers in our school find it a more difficult task to "hold every member" than to merely teach those pupils who are appealed to by the particular methods of that teacher. We found that our "intake" was working good but the "outlet" was practically as large. We found that during the teen age our decrease in membership was not due to *increased losses* but to *decreased enrollments*. We held just as well in proportion, but were not so successful in attracting new members. We have done two things. We put less emphasis on some other things and more stress on the value of holding. Then, we use publicity as our lever. In each department we have a chart with the list of members by classes. Each week we add the new members, and whenever there is a withdrawal for a poor reason we put a big red mark against the class. We regret the motive, but we do find teachers and classes working to hold slipping pupils before the rest of the department knows of their failure. We stress that withdrawing a name because "he doesn't come any more, we don't know why" is admitting failure in our great task of "holding that we may teach."

I FIND that the best way to interest a pupil in the school and to hold him in the school is to begin working on him the first Sunday he enrolls. I go over the class books every Sunday and always look first at the bottom names where I have marked the date of enrollment. If there is not time to deal with all the names in the class, I never let a Sunday go past without watching the record of the new members, talking to the teacher about them, frequently talking to that new pupil. I find that this interest and this "follow up" right at the start usually tends to make a regular attendant.

THESE are just a few reports showing the varied methods of meeting our varied problems, but in practically every case they reveal the new method of first seeking facts, then studying those facts for the truths, the conditions which they reveal, and then concentrating on the solution of the problems. They illustrate the application of the research method in the local school, using the secretary as the "searcher."

JUNIOR THANKSGIVING PROGRAMS

By Nan F. Weeks

Although it is generally conceded that writers of scripture dealt with theology her than with pedagogy, and although se writers had no personal acquaintance h the modern departmentalized Sun- school, yet their exhortations are en surprisingly applicable to our present problems.

The psalmist's exhortation, "Oh sing o Jehovah a *new* song" would, if it re heeded, save our modern Sunday ools from the boredom of their limited ertoire.

Paul's admonition, "Let all things be ne decently and in order" precludes all venth-hour preparation on the part superintendents and teachers. A care- ly planned program or lesson, centering und a definite theme, is a work of art, masterpieces are never the result of rried, careless workmanship. When have learned to observe the injunction, e ye therefore *ready*," there may be er superintendents and teachers pre- turely grey because of disorderly, dis- erested departments and classes.

n making ready for the November grams, the theme that naturally sug- ts itself is Thanksgiving. This theme several of its many phases may be de- oped throughout the entire month.

First Sunday. Thanks for God's Beauti- World.

Second Sunday. (Preceding Armistice y) Thanks for Our Country.

Third Sunday. Thanks for Home and Friends.

Fourth Sunday. (Preceding Thanksgiving Day) Thanks for Harvests.

Fifth Sunday. Thanks for God's Love and Care.

FIRST SUNDAY

Theme: Thanks for God's Beautiful World

Prelude (Instrumental). "Praise ye the Father," Gounod (*Services and Songs, p.* 68).

Response (All standing)

Supt. The heavens declare the glory of God,
And the firmament showeth his handiwork. (*Ps.* 19:1)

Dept. The sea is his and he made it;
And his hands formed the dry land. (*Ps.* 95:5)

Supt. Make a joyful noise unto God, all the earth,
Sing forth the glory of his name,
Make his praise glorious. (*Ps.* 66:1, 2)

All Doxology.

Prayer Thanks to God for the world with all its beauty and its provision for our needs,—for its rivers and springs which furnish water to drink; for its plants and trees that supply our food; for its flocks of sheep and fields of cotton that provide us with clothing; for mines and forests that produce our fuel; for the sun with its blessing of life and health.

Response (Tune: Wentworth)

My God I thank Thee, who hast made
The earth so bright,

His days have all been splendid days, there lies no broken trust
Along the pathway of his youth to molder in the dust;
Honor and truth have marked his ways, in him I can be glad;
He is as fine and true a son as ever a father had.

—*Edgar A. Guest in A Father's Tribute, in Poems of Patriotism.*

So full of splendor and of joy
Beauty and light,
So many glorious things are here
Noble and right.
—*Adelaide A. Proctor.*

Hymn "Praise ye the Father." (*Services and Songs*)

Offertory Service

Response

Supt. From whom do all our blessings come?

Dept. Every good gift, and every perfect gift is from above, coming down from the father. (*James* 1:17a)

Collecting of offering

Prayer Song (Tune: Boylston)

We give thee but thine own,
Whate'er the gift may be;
All that we have is thine alone,—
A trust, O Lord, from thee.

Fellowship Service

Recognition of Birthdays, new members, visitors, honor pupils.

Announcements

Recognition of world brothers and sisters,—missionary story or song or prayer.

Devotional Service

Psalm 136:1-9 (Read responsively)

Prayer (by superintendent or teacher)

Response (Prayer song)

Saviour, teach me day by day,
Love's sweet lesson to obey;
Sweeter lesson cannot be,
Loving him who first loved me.

Lesson Study

Closing Hymn "This is my Father's World"

Prayer or Benediction

Postlude (Instrumental)

SECOND SUNDAY

Theme: Thanks for Our Country

Prelude (Instrumental) "God of Our Fathers"—Warren, *(Services and songs, p. 88)*

Response

Supt. Righteousness exalteth a nation; But sin is a reproach to any people (*Prov.* 14:34)

Dept. Blessed is the nation whose God is Jehovah (*Ps.* 33:12a)

Devotional Service

Hymn "God of Our Fathers."

Scripture Psalm 95:1-6

Prayer

"Lord while for all mankind we pray,
Of every clime and coast,
Oh, hear us for our native land,—
The land we love the most.

Oh, guard our shores from every foe,
With peace our borders bless,
With prosperous times our cities crown
Our fields with plenteousness.

Lord of the nations, thus to thee
Our country we commend,
Be thou her refuge and her trust,
Her everlasting friend."
—*J. R. Wreford.*

Loyalty Service

Our National Standard (Recited by a junior boy)

With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations.
—*Abraham Lincoln.*

Salute to Our Country's Flag

I pledge allegiance to my flag, the flag of the United States, and to the Republic for which it stands, one nation indivisible, with liberty and justice for all. I salute thee.

(Canadians or others will substitute their own salute and hymns)

Hymn "My Country, 'Tis of Thee" (First and last stanzas)

Salute to the Christian Flag

I pledge allegiance to my flag, the Christian flag, and to the Savior for whose kingdom it stands, one brotherhood, uniting all mankind in service and in love. I salute thee.

Hymn "Onward Christian Soldiers."

Fatherhood

My baby boy, I sing of thee
Because thou art like song to me.
Thy joys and fears, thy smiles and tears,
Are rythmic in their rising;
Thy pantomimes, like tropes and rhymes,
Are full of sweet surprising,
A little lyric bit thou art;
A drama quickens in thy heart,
Concealed forsooth;
But through thy deep soul-magic
I see the truth—
Thy comedies are tragic.

"Thou atom of the ages,
Thou force among the forces
Out from the Source of sources,
Thou puzzler of the sages,
Back comes to me thy mimicry;
This heart of mine beats on in thine,
One life divine—
Thy destiny
In me."
—*Patterson Du Bois.*

Offertory Service

Response

Supt. From whom do all our blessings come?

Dept. Every good gift and every perfect gift is from above, coming down from the Father. (*James* 1:17a)

Supt. In what way may we show our thanks to God?

Dept. Bring an offering and come into his courts (*Ps.* 96:8b)

Collecting of Offering

Prayer Song "We Give Thee but Thine Own"

Fellowship Service

Recognition of Birthdays, New Members, Visitors, Honor Pupils

Announcements

Recognition of God's World-family. (Missionary story or song or prayer)

Hymn "America the Beautiful" (all standing)

Lesson Study

Hymn (Tune "America")

God bless our native land,
Firm may she ever stand,
Through storm and night.
When the wild tempests rave
Ruler of wind and wave
Do thou our country save
By thy great might.
—*Charles T. Brooks.*

Supt. Know ye that Jehovah, he is God; It is he that hath made us, and we are his;
We are his people, and the sheep of his pasture.

Dept. Enter into his gates with thanksgiving,
And into his courts with praise.
Give thanks unto him, and bless his name.

All For Jehovah is good; his lovingkindness endureth for ever,
And his faithfulness unto all generations.

Praise Hymn "All People that on Earth Do Dwell."

Offertory Service

Supt. Let each man do according as he hath purposed in his heart: not grudgingly or of necessity: for God loveth a cheerful giver (2 *Cor.* 9:7)

Collecting of Offering

Prayer

We give thee but thine own,
Whate'er the gift may be;
All that we have is thine alone,
A trust, O Lord, from thee.

Hymn "God Will Take Care of You"

Fellowship Service

Recognition of Birthdays, New Members, Visitors, Special Honors

Announcements

Recognition of God's World-family, (Missionary feature)

Our father, we thank Thee for our beautiful country. We thank Thee for the noble men and women who have helped to make our country great and good. Help us to be true to their ideals. Help us to be loyal to thee, and to all that is right. Give us courage to do our part to make our country both good and great. We ask it in Jesus' name. Amen.

Postlude (Instrumental): "The Star-Spangled Banner."

THIRD SUNDAY

Theme: Thanks for Home and Friends

Prelude (Instrumental): "Largo" by Handel

Praise Hymn Doxology

Response

Supt. What is our duty toward our parents?

Dept. Honor thy father and thy mother (*Ex.* 20:12a)

Supt. How should we show our parents that we honor them?

Dept. Children obey your parents in the Lord for this is right (*Eph.* 6:1)

ot. What does the Bible say about esus' behavior toward his parents?
ot. He was subject unto them (*Luke* :51)
ot. What should be our conduct in ur homes?
ot. Do all things without murmurngs and questionings (*Phil.* 2:14)
ot. How should we treat others?
ot. Be ye kind one to another, tenderiearted, forgiving each other, even s God also in Christ forgave you (*Eph.* 4:32)

er (Thanks for home and loved ones; equest for help as each tries to be d and loving and Christlike.)

n "For the Beauty of the Earth."
ne Dix (*Third Stanza*)
For the joy of human love,
Brother, sister, parent, child,
Friends on earth and friends above,
For all gentle thoughts and mild,
Lord of all, to thee we raise
This our hymn of grateful praise."
—*F. S. Pierpoint.*

n (Recited by a junior)
appy home, where thou art loved the dearest,
Thou loving Friend and Saviour of our race,
d where among the guests there never cometh
One who can hold such high and honored place.

happy home, where each one serves thee lowly,
Whatever his appointed work may be,
l every common task seems great and holy,
When it is done, O Lord, as unto thee.
—*C. J. P. Spitta.*

tory Service
onse
Supt. In what spirit should we give to God who has given so much to us?
Dept. Freely ye have received, freely give. (*Matt.* 10:8)
Supt. How can we give to God who owns everything?
Dept. Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. (*Matt.* 25:40)
llecting of Offering
ertory Prayer
Heavenly Father, bless our offering
Which we bring to thee today,
May we also gladly give thee
Love and service, Lord, we pray.
Amen.

n "When Morning Gilds the Skies."
wship Service
cognition of Birthdays, New Members, Visitors, Honor Classes
nouncements
cognition of God's World-family. (Missionary prayer)
I pray, each night, ere I go to sleep,
'Father, thy tender watch-care keep,
O'er all thy children everywhere,
Rich and poor and dark and fair.
Bless and help them all, each day;
Teach them to love thee, and obey.
Help me, that I may loving be
Toward all of thy world-family.
—*Margaret Holden.*

No, keep your money. I am glad to give you two dollars for your subscription to THE INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION. Both of us will be better teachers in our Church school. By the way, we must speak to our friends about the new JOURNAL.

Devotional Service (Preceding lesson study)
Prayer Hymn: "Saviour Teach Me Day by Day"
Prayer Verse: Open Thou mine eyes that I may behold wondrous things out of thy law (*Ps.* 119:18)

Lesson Study

Hymn "What a Friend We Have in Jesus"

Prayer Heavenly Father, we thank Thee for our homes, and for our fathers and mothers who provide food and clothing for our comfort. Help us to show our gratitude to them by being obedient and helpful. We thank thee for brothers and sisters and friends. Help us to be always kind and patient and forgiving toward them. We thank thee for Jesus Christ, our Friend and Savior and Guide. Help us to love and trust and follow him always. We ask it in his name. Amen.

Postlude (Instrumental)

FOURTH SUNDAY

Theme: Thanks for Harvests

Prelude (Instrumental) "The Pilgrim's Chorus," Wagner

Praise Hymn "Holy, Holy, Holy."

Response
Supt. It is a good thing to give thanks unto Jehovah,
And to sing praises unto thy name, O Most High (*Ps.* 92:1)

Dept. Enter into his gates with thanksgiving,
And into his courts with praise.
Give thanks unto him and bless his name (*Ps.* 100:4)

All For Jehovah is good: his lovingkindness endureth forever,
And his faithfulness unto all generations (*Ps.* 100:5)

Hymn "Come, ye Thankful People, Come"

Fellowship Service
Recognition of Birthdays, New Members, Visitors
Announcements
Recognition of World brothers and sisters. (Presenting of Special Thanksgiving gifts)

Hymn "Now Sing We a Song for the Harvest" (*Hymnal for American Youth*)

Offertory Service
Response
Supt. In what spirit should we give to God, who has given so much to us?
Dept. Freely ye have received, freely give (*Matt.* 10:8b)
Supt. What did Jesus say about the joy of giving?
Dept. It is more blessed to give than to receive (*Acts* 20:35)
Collecting of offering
Prayer

Devotional Service
Scripture Psalm 65:9-13
Hymn "We Plough the Fields"
Prayer Verse: Teach me, O Jehovah, the way of thy statutes;
And I shall keep it unto the end. (*Ps.* 119:33)

Lesson Study
Doxology
Benediction
Postlude (Instrumental)

FIFTH SUNDAY

Theme: Thanks for God's Love and Care

Prelude (Instrumental): "He shall Feed His Flock," (From *The Messiah* by G. F. Handel)

Response (Psalm 100)
Supt. Make a joyful noise unto Jehovah, all ye lands.
Dept. Serve Jehovah with gladness;
Come before his presence with singing.

Devotional Service
Scripture Matthew 6:25-33
Hymn "The Lord Is My Shepherd"
Poem
How strong and sweet my Father's care,
That round about me, like the air,
Is with me always, everywhere,
He cares for me.

O keep me ever in thy love,
Dear Father, watching from above;
And let me still thy mercy prove,
And care for me. Amen.

Prayer
Heavenly Father, we thank thee for they love and care. We thank thee for our homes and our loved ones. We are thankful to thee for thy good gifts of food and clothing and health. We are grateful that we are able to see and to hear and to enjoy thy beautiful world. We thank thee for thy gift of thy son, Jesus, our Good Shepherd. Forgive us, we pray, for having grieved him by doing wrong. Help us to follow where he leads and to do the things that are right. For Jesus' sake we ask it. Amen.

Response
Guide me in thy truth and teach me;
For thou art the God of my salvation. (*Ps.* 25:5)

Lesson Study

Hymn "Saviour, Like a Shepherd Lead Us."

Prayer Lord's Prayer (in unison)

Postlude (Instrumental) "Saviour Again to Thy Dear Name We Raise."

FATHER AND SON WEEK OBSERVANCE NOVEMBER NINE TO SIXTEEN

Week's Program for Church School Workers

This program was prepared by a committee representing the conference of State and International Young People's Superintendents.

The dates for Father and Son Week are agreed upon and used jointly by the International Council of Religious Education and the International Committee of the Young Men's Christian Association.

The Purpose of Father and Son Observance

The Father and Son idea is emphasized annually during Father and Son Week for the following purposes:

1. To help the father to understand and appreciate his son.
2. To aid the son to an understanding and appreciation of his father and of his home.
3. To encourage fathers and sons to face together their relationship to the world in which they live and with particular emphasis upon the Church and the Church school.

A Practical Program

The following three items are suggested as a minimum observance for any church that seeks to take account of Father and Son Week:

1. Organized Class Night.
2. Father and Son Banquet.
3. Father and Son Sunday.

Organized Class Night

The organized class is an active agency in the life of large numbers of Sunday school boys and the purpose of this observance is to bring fathers and sons together in sharing this interesting feature of the life of the Sunday school. The boys can be the hosts to their fathers at a meeting either of their own class by itself, or of several classes working together through their department. Sometimes this meeting is held in the church with the room properly decorated and with a program, and at other times in the home of one of the members. In some localities it will be possible to have a gathering out-of-doors. The fathers should be expected to provide songs, stories of their boyhood adventures, stunts, tableaux, skits, etc. Along with the fun there should be a presentation of the regular activities both Sunday and mid-week of the class so that the fathers will understand what the school is providing for their boys and be prepared to cooperate in it. Group games can be utilized for the latter part of the program with a closing song around the piano before good-night. Ample suggestions for all sorts of games and entertainments will be found in *Games for Playground, Home, School and Gymnasium*, by Bancroft.

Banquet Program

Theme: "The Sharing of Life."

Father and Son

Be more than his dad,
Be a chum to the lad;
Be a part of his life
Every hour of the day;
Find time to talk with him,
Take time to walk with him,
Share in his studies
And share in his play;
Take him to places,
To ball games and races,
Teach him the things
That you want him to know;
Don't live apart from him,
Don't keep your heart from him,
Be his best comrade,
He's needing you so!

Never neglect him,
Though young, still respect him,
Hear his opinions
With patience and pride;
Show him his error,
But be not a terror,
Grim-visaged and fearful,
When he's at your side.
Know what his thoughts are,
Know what his sports are,
Know all his playmates,
It's easy to learn to;
Be such a father
That when troubles gather
You'll be the first one
For counsel he'll turn to.

You can inspire him
With courage, and fire him
Hot with ambition
For deeds that are good;
He'll not betray you
Nor illy repay you,
If you have taught him
The things that you should.
Father and son
Must in all things be one—
Partners in trouble
And comrades in joy.
More than a dad
Was the best pal you had;
Be such a chum
As you knew, to your boy.
—*Edgar A. Guest, in A Heap o' Livin'.*

1. Social Fellowship Between Fathers and Sons.
2. Grace.
3. Orchestra (if possible).
4. Songs, Cheers, Stunts, etc.
5. "How Life Has Been Shared." (Brief two-minute accounts of the way in which fathers and sons have shared home problems and experiences as to finance, fun, friends, plans for happiness of others in the family, etc.)
6. Talk—"Sharing the Life and Work of the Church." (15-20 minutes.)
7. Song and Benediction.
8. Fathers and Sons go Home Together.

Banquet Suggestions

Friday is usually the freest night in the week for a banquet and so November 14th is the date suggested.

Publicity in advance will help greatly towards securing interest and attention. Many leaders find it desirable to sell tickets in advance. The price should be low and one ticket will cover a father and his boy. The sale of the tickets should end at a certain time so as to aid the committee in preparing the meal. It is not wise to admit boys under twelve years of age. Fathers without boys should be provided with boys who have no fathers. No boy should be overlooked.

Special matters that must be provided for in advance are: a good song leader; a pianist, preferably one who can catch up any tune without notes; an ample supply of the Father and Son song sheets; an alert and sensible toastmaster, preferably one of the boys, who will not smother every performer in a mass of introductory sentences; a photographer who will enshrine the event in the photographic archives; an orchestra; stunts and tricks, preferably by the "banqueteers" themselves, etc. (The song sheets may be secured from the State Council of Religious Education at one-half cent each.)

All the originality possible will be utilized in decorations, preparation of programs, arrangement of songs, etc.

The toastmaster should make his own opening remarks on the sharing of life brief and pointed, dealing with ways in which this idea runs through all of life.

"Not what we give, but what we share,
For the gift without the giver is bare."

Then he will bring the others on in rapid succession and not be too modest to pull the coat-tails of those whose oratorical gifts lead them to infringe upon a reasonable time limit.

One of the prime weaknesses of many Father and Son Banquets is the long-extended program and the fact that the main speaker of the evening comes on too late to give him a fair chance to be effective. Variety, a reasonable brevity, fun and fellowship, good order without too much formality, and an inspiring challenge as to life itself will ensure a successful banquet.

Father and Son Sunday

At the morning or the evening service, special emphasis could be given to fathers and sons. A special sermon to fathers and sons would be suitable. The fathers and sons should sit together. A special musical program with fathers and sons

cipating will help. Some pastors found it wise and profitable to have al fathers and sons give short talks, ke part in the services, either morn- or evening. The place of the church ie home life of the fathers and sons ld be emphasized on this day. Fathers sons in the community who are not e church should be especially invited oth the church and Sunday school ons.

program of worship that can be used r at the opening worship service of a ay school or a church service can be ed from the State Council of Religious ation at one-half cent each. The is such that in most cases it would ossible to provide a copy of this pro- to put in the hand of each person nt. It will contain responsive selec- and hymns to be used throughout.

Optional Features

urches that desire to observe the by features other than the three above will be able to choose from subjects as: home life; mid-week ch service; life work; recreation. iled suggestions as to making the rvance of any of these effective and ful can be secured by writing to the e Council of Religious Education.

r those churches desiring to observe whole week with a special feature for day, the following outline is suggested:

day, November 10—Organized Class Day.
day, November 11—Home Day.
nesday, November 12—Church Day.
rsday, November 13—Life Work Day.
ay, November 14—Father and Son Banquet.
rday, November 15—Recreation Day.
lay, November 16—Father and Son Sunday.

Suggestions for an Effective Observance

Some one person or a small group ersons will become enthused with the of having the local church and Sun- school share with thousands of others he continent-wide Father and Son rvance during the week of Novem- 9-16.

A Father and Son Committee will ppointed consisting of a representative each class of men and boys over ve years of age in the school. In the of a school with organized depart- ts in the Young People's Division, superintendent of each department be a member of the committee. The or and the general superintendent of school may serve as advisory mem- of the committee.

his observance is of sufficient import- to challenge the time and energy of of the most outstanding and capable in the church constituency as chair- of the committee.

This committee will be organized sub-committees to provide for such ures of the observance as are selected he committee for the local church.

Conserving the Results

The success of the Father and Son observance will depend more upon what is done to follow up and conserve its results than upon anything else. While, of course, it will be true that many sentiments will be aroused in the hearts of fathers and sons that will find expression in ways that no one can see or measure, there are certain tangible directions in which results can be checked up and assured. The observance will be most effective if it focuses attention and effort not upon an annual event, but upon an all-the-year program. For one thing, all the men not connected with the church and Sunday school whose interest has been secured through any of the activities, should be followed up and canvassed with a view to active participation in the work of the church. Again, provision could be made for more frequent visits for fathers to the class meetings of their sons and for joint social affairs. In some cases, the desire of the boys of the church to have either facilities or program or both provided for their mid-week activities, has been set before the men of the church during the week and their effort and co-operation enlisted in getting work under way. Sometimes a brief study class of a month or more for fathers and teachers of boys has been organized to deal with boy problems and boy leadership. An effort could be made to use the father and son activities to recruit teachers of boys.

FATHER AND SON SUNDAY

A Sunday School Program of Worship in Connection with Father and Son Week, November 9-16, 1924

Theme: Partnership in Four-fold Living.

Instrumental Prelude
Complete silence. All standing.

Leader: Between the father and his son and the Master whom they both love and follow, there is a three-fold cord of fellowship in four-fold living. We will together sing and pray to Him.

Hymn: (Tune—Materna)

O Master-workman of the race,
Thou Man of Galilee,
Who with the eyes of early youth
Eternal things did see;
We thank thee for thy boyhood faith,
That shone thy whole life through;
"Did ye not know it is my work,
My Father's work to do?"

Prayer: (By a father)

If I Were Sending My Boy Afar

If I were sending my boy afar
To live and labor where strangers are,
I should hold him close till the time to go,
Telling him things which he ought to know;
I should whisper counsel and caution wise
Hinting of dangers which might arise,
And tell him the things I have learned from life.
Of its bitter pain and its cruel strife
And the sore temptations which men beset,
And then add this: "Boy, don't forget
When your strength gives out and your hope grows dim,
Your father will help if you'll come to him."

If I were sending a boy away,
I should hold him close on the parting day
And give him my trust. Through thick and thin
I should tell him I counted on him to win,
To keep his word at whatever cost,
To play the man though his fight be lost.
But beyond all that I should whisper low:
"If trouble comes, let your father know;
Come to him, son, as you used to do
When you were little—he'll see you through.
I am trusting you in a distant land.
You trust your father to understand.

Trust me wherever you chance to be,
Know there is nothing to hide from me,
Tell me it all—your tale of woe,
The sting of failure that hurts you so.
Never, whatever your plight may be,
Think it something to hide from me;
Come to me first in your hour of need,
Come though you know that my heart will bleed!
Boy, when the shadows of trouble fall,
Come to your father first of all."

—*Edgar A. Guest, in The Passing Throng.*

Hymn: (Second Verse)

O Carpenter of Nazareth,
Builder of life divine,
Who shapest man to God's own law,
Thyself the fair design,
Build us a tower of Christ-like height,
That we the land may view,
And see, like thee, our noblest work
Our Father's work to do.

Prayer: (By a son)

Hymn: (Third Verse)

O thou who dost the vision send
And gives to each his task,
And with the task sufficient strength,
Show us thy will, we ask;
Give us a conscience bold and good,
Give us a purpose true,
That it may be our highest joy,
Our Father's work to do. Amen.

Prayer: (By the Minister)

All seated.

Leader: We would fellowship with each other as we turn our minds to the beauty and power of physical life.

"I write unto you, young men, because ye are strong."

School: "Every man that striveth in the games exerciseth self-control in all things."

Leader: "My strength is as the strength of ten because my heart is pure."

All:

Oh! the joy of the measured strength.
To run with the fleet, and leap with the supple,
And strive with the strong!
To struggle with friendly foes, and to know at length,
By measuring strength with strength,
Where you stand as a man among men.
To reach with body and soul
For the wreath of bays, and then
To rejoice that the best man wins,
Though another be first at the goal.
Oh! Life is sweet.

Hymn: (Tune—Woodworth)

Just as I am, thine own to be,
Friend of the young, who lovest me,
To consecrate myself to thee,
O Jesus Christ, I come.

Leader: We would consider together the wonder of the intellectual life.

School: "As a man thinketh in his heart, so is he."

Leader: "Happy is the man who findeth wisdom, and the man that getteth understanding."

School: "For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold."

Leader: "Her ways are ways of pleasantness and all her paths are peace."

All: The alert and active mind; the well-stored memory; the observant eye; the flashing and creative imagination; the matured and steady judgment; the power to think honestly and clearly on the prob'ems of li'e—a'l these we seek for ourselves and others.

Hymn: (Second Verse)

In the glad morning of my day,
My life to give, my vows to pay,
With no reserve and no delay,
With all my heart I come.

Leader: We would contemplate together the social life.

"Am I my brother's keeper?"

School: "Bear ye one another's burdens and so fulfill the law of Christ."

Leader: "God hath made of one blood all races of men that dwell upon the earth."

All:

Whither Thou goest, I will go;
And where Thou lodgest, I will lodge;
Thy people shall be my people,
And Thy God my God;
Where Thou diest, I will die,
And there will I be buried;
The Lord do so to me, and more also,
If aught but death part Thee and me.

Hymn: (Third Verse)

I would live ever in the light,
I would work ever for the right,
I would serve thee with all my might;
Therefore, to Thee I come.

Leader: We would turn now to the religious life of all people.

School: "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind."

Leader: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

All: "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service."

Hymn: (Fourth Verse)

Just as I am, young, strong, and free,
To be the best that I can be
For truth, and righteousness, and Thee,
Lord of my life, I come.

Dismissal, for study period.

The Job of Being a Dad, by F. H. Cheley. W. A. Wilde Co., Chicago.

My Job as a Father, by Edgar A. Guest. Reilly and Lee Co., Chicago.

Father and Son, by Phillip E. Howard. Sunday School Times, Philadelpha.

Father and His Boy, by T. W. Galloway. Pilgrim Press, Boston.

FATHER AND SON SONGS

1. Tune: "HAIL! HAIL! THE GANG'S ALL HERE"

Hail! Hail! the gang's all here!
What's the bill today, please?
Pass 'em right this way, please!
Hail! Hail! the gang's all here;
Pass the eats along right now!

2. Tune: "SMILE AWHILE" (Act it out)

Smile awhile and give your face a rest (smile)
Stretch awhile and elevate your chest (chest up)
Reach your hands up toward the skies (hands up)
While you watch them with your eyes (heads up)
Jump awhile and shake a leg, sir (jump lively)
Then step forward, backward, as you were (step back and forward)
Now reach out to someone near (shake hands with someone)
Shake their hands and smile awhile (all smile)

3. Tune: "FATHER WILL SHINE TONIGHT"

Our Dads will shine tonight,
Our Dads will shine;
Our Dads will shine tonight,
Our Dads will shine;
Our Dads will shine tonight,
Our Dads will shine;
Till the sun goes down and the moon comes up
Our Dads will shine.

4. Tune: "HOW I HATE TO GET UP IN THE MORNING"

Oh, how I hate to get up in the morning,
Oh, how I'd love to remain in bed,
For the hardest blow of all is to hear my father's call,
"You've got to get up, you've got to get up,
You've got to get up for school."
Some day I'm going to fool my father,
Some day he'll find me hard to wake,
I will roll myself in sheets,
Then pretend I'm fast asleep,
And let him shake and shake and shake.

5. Tune: "BLOWING BUBBLES"

(Lads) We're forever boosting father,
(Dads) We're forever boosting lads,
(Lads and Dads) We've had more fun
Since we've begun
Boosting, smiling, never sad.
(Dads) Lads are always asking,
(Lads) Dads will always buy;
(Lads and Dads) We will ever boost each other,
Boost each other to the sky.
(Whee-e-e-e-e-e-e)

6. Tune: "BRIDAL CHORUS FROM LOHENGRIN"

Give us a speech, make it a peach,
Let it be brief, brother,
Let it be brief.
But be a sport, and cut it short,
Tomorrow we work, we must sleep some tonight.

7. Tune: "OLD MacDONALD HAD A FARM"

Old MacDonald had a farm,
Ee-igh, ee-igh, oh!
And on this farm he had some chicks,
Ee-igh, ee-igh, oh!
With a chick-chick here, and a chick-chick there,
Here a chick, there a chick,
Everywhere a chick-chick,
Old MacDonald had a farm,
Ei-igh, ee-igh, oh!

Old MacDonald had a farm,
Ee-igh, ee-igh, oh!
And on this farm he had some ducks,
Ee-igh, ee-igh, oh!
With a quack-quack here, and a quack-quack there,
Here a quack, there a quack,
And everywhere a quack-quack;
With a chick-chick here, and a chick-chick there,
Here a chick, there a chick,
And everywhere a chick-chick,
Old MacDonald had a farm,
Ee-igh, ee-igh, oh!
(Next add "Turkeys" with a "gobble-gobble"—and singing above, and then add a "Ford" with a "rattle-rattle," and so on all through.)

8. Tune: "K-K-K-KATY"

D-D-D-Daddy, D-D-D-Daddy,
You're the only D-D-D-Dad that I adore;
When the c-c-c-call comes from the wood-shed
I'll be going out the p-p-p-parlor door.

S-S-S-Sonny, S-S-S-Sonny,
You're the only b-b-b-boy that I adore,
When the t-t-t-time comes to go to the wood-shed
I will meet you at the p-p-p-parlor door.

9. Tune: "PACK UP YOUR TROUBLES"

Stack up the dishes on the pantry shelf
And smile, boys, smile;
While we were eating, we enjoyed ourselves,
Smile, boys, that's the style.
What's the use of washing them,
It's hardly worth the while—SO—
Stack up the dishes on the pantry shelf
And Smile—Smile—Smile.

10. Tune: "LOVE'S OLD SWEET SONG"

Just a song at twilight, when the lights are low,
And the flick'ring shadows softly come and go.
Tho' the heart be weary, sad the day and long,
Still to us at twilight comes love's old song,
Comes love's old sweet song.

12. Tune: "A PERFECT DAY"

Well, this is the end of a perfect day,
Near the end of a journey, too;
But it leaves a thought that is big and strong,
With a wish that is kind and true.
For mem'ry has painted this perfect day
With colors that never fade,
And we find, at the end of a perfect day,
The soul of a friend we've made.

EDITOR:—The above songs can be secured in sheet form. Price, one-half cent each. For sale by International Council or your State Council of Religious Education.

ATHER AND SON WEEK IN THE CHURCH SCHOOL

By Harold I. Donnelly

most important single factor in igious education of the boy is his In this home the greatest potential ce in his growth toward manhood ather. Father and Son Week has nto existence that this influence e made more e by bring- ners and sons oser relation- with each , and into relationship od.

National Fa- d Son Move- as one of its ves, has def- declared that rpose is "to both fathers ns to recog- e church and school as ry to the development ir character, cooperate in ork and sup- f the church tending and effective in ay life the God." (Hand- page 4.)

er and Son , therefore, s a real op- ity to the school in its m for boys.

ng the Pur- pose

planning for bservance of er and Son the Church will set cer- definite pur- Each school, rse, will de- e what these e for its own m. The fol- are given as ive:

o emphasize ndamental ance of the home in the life of the nd to encourage the development of an family life through family p.

o bring fathers to a realization of nfluence in the home, particularly he life of the boy, and to urge this esponsibility that can neither be l nor shifted.

o lead sons to a deeper appreciation spect for their homes and for their , and to strengthen comradeship n sons and fathers.

o enlist the active interest of fathers in support of the Church school's purpose and program for their sons.

Placing the Responsibility

It is essential that some committee be made responsible for planning the Church school's observance of Father and Son Week. If a Boys' Work Committee has been organized, naturally, this will be a part of its work. If, however, the Church school does not have a committee of this kind, it will be necessary to delegate the responsibility to some other, possibly one appointed for this specific purpose.

This Committee will determine what the Church school program for the week shall be, and how this program can best carry out the purposes that have been set. Some committees make a list of all the possibilities in connection with the observance of the week and then select those that seem best suited to their needs. After this has been done the committee may divide the responsibility among its members, so that each shall share equally in the work.

©Ulinger Highlanders, Denver, Colo.

Planning the Program

In outlining the program for Father and Son Week within the Church school, ("Church school" is used to include all the educational elements within the church's program), the possible activities may be listed under two heads—regular meetings and special events. The following is a brief summary of such an outline:

Regular Meetings

The Church Service—Either the morning or evening Sunday service can be given over to fathers and sons, with a special sermon to fathers and sons, and a special musical program. Several fathers and sons may take some part in the service, such as reading the Scripture, leading in prayer, or giving short talks. A father and son choir would be an interesting innovation.

The Sunday School Worship Service—The worship service of the Sunday school may be planned around some appropriate theme. Boys' classes can be given responsibility for the conduct of this service.

The Mid-Week Prayer Meeting—It is possible to use this hour in several ways. One church placed the service entirely in the hands of the boys. Another church made it a fathers' prayer meeting, when only the fathers took part, and the theme was "Have I succeeded or failed as a father?" If the prayer meeting has developed into church night, the program for the evening may center in a theme appropriate to the week.

The Boys' Club Night—No matter what type of organization is used—whether it be Boy Scouts, Pioneers, Comrades, or

some other, part of the mid-week club meeting may be given over to a discussion of a question such as "How can I get the most out of my dad?" "What does my dad mean to me?" "What kind of son would I like to be?" Some organizations make a special effort to have all the fathers present on this night and to give them a part in the program.

Special Events

Fathers' Meeting—At this special meeting of the fathers opportunity is given for the discussion of the problems they face as fathers. One of the most perplexing of all is the question "How can I best tell my boy the facts of life that he ought to know?" Most fathers would appreciate the opportunity of hearing some man qualified to speak on such a subject.

Boys' Work Meeting—Those who are leaders in boys' work realize the importance of enlisting the active interest of the fathers in the work they are doing. It is possible to arrange a meeting of leaders and fathers for the discussion of the boys' work program of the church.

Father and Son Afternoon—Saturday afternoon offers an opportunity for the fathers and sons to get together in some form of outdoor recreation. A picnic, ball game, or hike will bring them together in real fellowship.

Father and Son Banquet—This has proved to be the most popular of all the special events connected with Father and Son Week. It is not necessary for the banquet to be elaborate, but it should be carefully planned. Experience has shown that it is not wise to invite boys under twelve, but all over twelve with their fathers should be eligible. A good song leader, a good piano player, and a good toastmaster are valuable assets. Men who have no son may adopt boys who have no fathers for the occasion. The program should be "short and snappy," with a few toasts that are carefully prepared and to the point.

The committee in planning for the observance of Father and Son Week will of course take into consideration the preparation and plans for the community observance of the week and will seek to cooperate with these as far as possible. Such cooperation, however, will not so far as to take the responsibility fr the shoulders of the Church school co mittee.

Conserving the Results

Father and Son Week will be mo valuable for the Church school if a defini effort is made to extend its influen throughout the entire year. The co mittee in charge of the observance Father and Son Week, if it is not a pe manent committee, may be continued wi responsibility for deepening the comrad ship between father and son. This spi of comradeship can be developed throu the entire program of the Church sch by keeping the fathers and sons as partne in many of the special events, as well in much of the routine program activi If the observance of Father and Son We is the first step in an ever-deepeni fellowship between fathers and sons, fellowship that brings to both an increa ing appreciation of the Fatherhood of G then the Church school has indeed accept the real opportunity of Father and S Week.

* * * * * * * * * *

The Father and Son Library

As a bit of service during Father and Son week, THE INTERNATIONAL JOURNAL is glad to commend the Father and Son Library and to pass on the following statement. "The Father and Son Library is a uniquely valuable series of twenty related volumes for fathers, sons, and teachers. Each book is luminous and appealing, the outgrowth of thorough knowledge, deep conviction, and profound sympathy, both inspirational and practical.

"The editor-in-chief is Frank H. Cheley, a life long leader of boys. With rare capability, he combines insight into the life of youth, knowledge of effective approach to boyhood, capacity for instructing and inspiring fathers, and genius for editing a unified library. The twenty volumes maintain an exceptionally high average in quality.

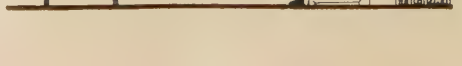
"Mechanically, the volumes are a triumph of the book-maker's art. The paper is of good quality, the type is sufficiently large to be read with ease, and the color work in the illustrations is superbly done."

This first complete library of boy activity and interest should be in every Sunday school in the land, available especially for the teachers of boys' classes, scoutmasters, and the like. The monthly bulletin service, which is a part of the plan, will materially help in formulating programs of activity. The library and service can be cared for on a monthly basis in reach of any school. A complete free prospectus and sample bulletins will be sent by mail upon request. Address Father and Son League, Denham Bldg., Denver.

Our Boys—A Great National Asset

"The boy is looming large upon the horizon as worthy of special attention. Our hope lies in our children as never before. The boy of today becomes the factor of tomorrow in the replacement of America's man-power. The strongest bodies and the clearest minds are needed now as at no other time. The wisest care we can, therefore, bestow upon our boys is the surest investment for our country's future. They must be made strong in every fibre. Their minds must be wisely trained; their hearts must beat strong and right. The responsibility of the American father is suddenly increased a hundredfold. For, truly, as we sow so shall we reap, and never was it so necessary and so vital that the harvest of American men of the future shall be productive of the best."

—Edward W. Bok, in Volume 1, Father and Son Library.



Dr. Hayward on the Job

Dr. Hayward, the International You People's Superintendent, began his wo with the International Council on Ma first. He considered it to be his first ma responsibility to get in touch with t field and the workers, and for this purpo spent a great deal of time during M and June in visiting the offices of st and denominational organizations. H visited the workers in nine states and five denominations. During that ti he also attended two state conventio and one denominational convention, a assisted in the preparation of the Fath and Son material.

During July and August he visit camp conferences and summer conferenc for young people as operated by the sta and the denominations, and also the Int national Camp Conferences which we operated this past season under the Ame can Youth Foundation. During the su mer he attended two state camps, f International Camps, and three denomin tional Young People's Conferences.

In these first four months Dr. Haywa has visited in connection with the wo a total of sixteen states.

The plans for the autumn involve vis ing five state conventions, two state You People's Conferences, one county You People's Conference, and one State You People's Committee.

For the summer of 1925 Dr. Hayw will be General Director of the Inter tional Older Boys and Older Girls Ca Conferences held in the three beauti well known places: Conference Point-Lake Geneva, Wisconsin; Geneva Poi on-Lake Winnipesaukee, New Hampsh and Geneva Glen, Colorado.

SUNDAY SERVICES IN FATHER AND SON WEEK

By Walter Getty

er and son! What a wealth of ion is wrapped up in those words! of real comradeship, the warmth npathy and understanding, the ve to aspiration, the excitement of ure, the thrill of achievement, lding of character, strong and true ble. These and a host of other nces are the portion of father and o are to each other as real pals.

a week as Father and Son Week s a golden opportunity to take ac- f stock to see how these things are eveloped in our lives. It gives us a to try out a prescription productive of ehing results. We are in a day when s of prescriptions are being offered betterment of society, but could e a better prescription for the needs y than the following:

one hundred pounds or more of igorous boyhood. Mix into it in unded proportions the finest quality sical, mental, social, and religious ents. For flavor add a big amount erstanding, sympathy, and coopera- the part of the father, so that he to the boy a real chum. Put the ain elements, father and son, in the here of the church, where they el the warmth of friendship and nder the sway of the Lord of all o has said, "I have come that they have life and have it abundantly." ch a prescription is faithfully fol- the result is bound to be a character- process for both father and son. ere is no better place for this pro- be developed than the church s on Sunday. The finest kind of n ought to be prepared for either , November 9 or November 16, h Sundays, if thought advisable. ogram for the whole day should be life and vitality without heavy ning," but emphasizing the things peal to real genuine boyhood and

e are four big possibilities in the services of Father and Son Week: e Sunday school or Church school n. (2) The morning church service. e evening fireside service. (4) The church service.

he Sunday School Program

e Young People's Division is pro- graded by departments (Intermed- , 13, 14; Senior 15, 16, 17; Young 18-24) then each department will ts own separate Father and Son n. If this grading is not in use, he departments will be combined program. But in any event, the program should be *in charge of the emselves*. Special invitations should n by the boys to their fathers, and a in the Sunday school room should rved for the fathers.

program may vary according to the upings, but some suggested themes follows:

Boy's Loyalty to the Church"; can the Church give the Boy in a Four-fold Development?"; "Living the Jesus' Way"; "In Partnership with Jesus"; "Young Men Who Overcame."

The following are suggested features in the program:

Singing—by a boy's choir, music by a boy's orchestra, hymns that appeal to boyhood.

Scripture—the story of David and Jonathan, 1 Sam. 20:1-23; the story of Daniel, Dan. 1:7-17; or, more appropriately, the boyhood of Jesus, Luke 2:41-52.

Prayer—for our fathers, for our homes, for our Sunday school and church, for our country, for missions and missionaries, for ourselves.

Short talks—by three or four boys, each talk not over three minutes, the talks based on the theme of the program.

Special features—a short dramatization might be given of the scene between David and Jonathan.

The Morning Church Service

It may be an open question whether the pastor should preach the sermon at this service, with a suitable message for both fathers and sons, or whether messages should be given by the fathers themselves. In some ways it will be a great opportunity for the pastor to emphasize the all-important and vital question of *home religion*, and to get "next" to fathers and sons in a real, intimate way. On the other hand, a very deep impression will be left on the entire congregation if two or three fathers will give messages out of their own experience on the value of *home religion*, and what it means for the home to safeguard boy life with the finest things in the development of Christian character. There is hardly a more pressing question to be discussed these days than that of home religion.

If the old family pew has gone out of existence, here is a time to restore it, for this service at least. Arrangements should be made for each family to have its place, the boys sitting with their fathers instead of holding down the back pews. Special features for the service could well include singing by a male quartette or a male chorus, and a responsive reading from a suitable passage which will be of value to fathers as well as sons.

The Evening Fireside Service

While there will be several features of a social nature during Father and Son Week, one of the most inspiring could well be a Fireside Service on Sunday evening. This might be held at 6:30 or 6:45, and might take the place of the Young People's meetings for that night.

The plan would be to have a social period of half an hour, with light refreshments, such as sandwiches, cake and cocoa. There should be invited to this service the elders, deacons, trustees, and other officials of the church. An invitation should be extended to every father and son, and during the social hour an earnest effort should be made to get everybody acquaint-

Fatherhood

Before you came, my little lad,
I used to think that I was good;
Some vicious habits, too, I had,
But wouldn't change them if I could.
I held my head up high and said:
"I'm all that I have need to be,
It matters not what path I tread—"
But that was ere you came to me.

I treated lightly sacred things,
And went my way in search of fun;
Upon myself I kept no strings,
And gave no heed to folly done.
I gave myself up to the fight
For worldly wealth and earthly fame;
And sought advanatage, wrong or right—
But that was long before you came.

But now you sit across from me,
Your big brown eyes are opened wide,
And every deed I do you see,
And, O, I dare not step aside.
I've shaken loose from habits bad
And what is wrong I've come to dread,
Because I know, my little lad,
That you will follow where I tread.

I want those eyes to glow with pride;
In me I want those eyes to see,
The while we wander side by side,
The sort of man I'd have you be.
And so I'm striving to be good
With all my might, that you may know,
When this great world is understood,
What pleasures are worth while below.

I see life in a different light
From what I did before you came;
Then anything that pleased seemed right—
But you are here to bear my name,
And you are looking up to me
With those big eyes from day to day,
And I'm determined not to be
The means of leading you astray.

—Edgar A. Guest, in The Path to Home.

ed, especially the fathers with each other and with the officials of the church, for the boys will get acquainted of their own free will.

After the social period the company should gather in a circle in a cozy room, or in some arrangement of room and chairs other than the stereotyped plan of church meetings. The meeting might be led by a father and an older boy. After song, scripture, and prayer the meeting ought to be very informal and should be in the nature of personal testimony and deep spiritual purpose, the general theme being "Real Comradeship." Several fathers and sons ought to be prepared to start this personal testimony, and others should follow. The man who leads should sum up the impressions of the meeting for the fathers, and an older boy should sum up for the sons.

The Evening Church Service

A section of the church should be reserved for those coming from the fireside service, and all fathers and sons should sit here together. If the talks at the morning service were given by fathers, the talks at the evening service should be given by sons. The general theme could well be "Life's Ambitions," and the boys chosen to talk could well emphasize the influence of the home and of parents in leading them out in the ambitions of life.

The pastor should have charge of the service and should gather up the impressions of the day in a five or seven minute talk. Here again there should be inspiring singing with hymns that appeal to men and boys. As a special feature there might be the salute by the fathers and sons to the American flag and to the Christian flag as follows:

"I pledge allegiance to my flag and to the republic for which it stands; one nation, indivisible, with liberty and justice for all." (Canadians and others will use their own salute.)

"I pledge allegiance to the Christian flag and to the Saviour's Kingdom for which it stands, one flag representing t indivisible brotherhood of Christ's a conquering Kingdom."

The Sunday services are over, and whil it may not be within the limits of thi article, still it seems only fitting to sugges that the best way to close the day would b for the family to gather at the family al and there have father offer prayer for hi children, praying especially that the boy might keep true and faithful to God, an to the best things of Christian boyhoo and manhood.

As we contemplate the possibilities o Father and Son Week, we do well to catc the inspiration of Lowell when he says

"When all have done their utmost
Surely he
Hath given the best who gives
A character
Erect and upright."

And our earnest prayer should be tha the day may be one of character-makin for both fathers and sons in all our churche

THE FATHER AND SON BANQUET

By D. R. Poole

The Father and Son Banquet is the crowning feature in many respects, at least as far as the sons are concerned, of the entire Father and Son Week program, and this probably is as it should be. The gang is there, Dad is there, and the eats —oh such eats—are there, and this last feature to a growing boy with a growing appetite is something of no small concern.

As a socializing program for an evening, the Father and Son Banquet has few if any equals, provided the committee in charge, which should consist of both men and older boys, has understood the real purpose of this part of the week's program, and has given sufficient attention to the arrangement of details in order that the purpose may be realized.

The purpose of the Father and Son Banquet is to create such an atmosphere of good fellowship that father and son alike may feel that it is great to be out together, proving as helpful to the fathers as to the sons, that in this mutual devotion both may reach their best.

The Dont's

There are some things that must be banned from the evening's program this is to be accomplished. A Father an Son Banquet is not a talk fest. It is no an opportunity for someone to preach t delinquent fathers detailing their many mistakes for the information of their sons It is not an opportunity for some pious father to dwell upon all the sins of th present day youth so different from th "good old days" when he was a boy. I is not the place for a minister to get o some old sermon for the benefit of som fathers to whom he has never had th privilege of preaching.

The Essentials

Since I have eliminated a few thing may I suggest some things, which ma seem small and insignificant, and yet ar essential to a successful banquet? place should be selected affording goo ventilation and an opportunity to lay th tables so as to give the whole banquet ha a comfortable and homely appearance Boys under twelve years of age should no be allowed to attend the banquet. The are not old enough to appreciate th program. Appropriate father and so mottoes, both serious and comic, neatl printed by a sign writer on white strip of paper and placed on the walls, wi attract the attention of everyone imme diately as he comes in, and in a definite wa will direct thoughts along desired channel Fathers and sons should not congrega immediately on arrival at the banque hall, but in some adjacent room or build ing and at the proper time line up togeth and march to the tables to the accom paniment of music, orchestra if possibl which should continue to play during th early part of the meal. Arrange the seats alternately. A boy's admission fe to the banquet should be a dad, preferabl his own. If this is impossible, then foster dad. This one feature will go

PACIFIC SCHOOL

ay in creating interest in the com-
. There are always boys in the
nity who have lost their fathers,
may be away, or sick, and again
re always men whose boys are all
nd as a last resort we must not
the bachelor. He will help the
t, and it will be a great thing for
chelor. Indeed, it is difficult to
how far reaching may be the effect
a splendid influence.

ng the meal group yells may be in
followed by a well organized sing.
are many improvised father and
ngs that may be introduced with
d effect. Competition between
and sons singing some well known
s a good feature.

a good thing sometimes to have
er boy act as Chairman or Toast-
. It very often takes things out of
nventional rut and adds freshness
occasion.

etimes in rural communities, follow-
e sing and preceding the toasts,
accommodation permits, it is well
ge a few old challenge games, start-
off by having some father who is a
port challenge his boy. This never
o create intense interest and puts
ne in a splendid mood. On such
ns men who have not played since
od will very often remark that this
en the best evening they have spent
rs.

The Toasts

n there will always be of course a
m of a few well chosen toasts which
ary according to the community,
hey probably would include the
ng: To Our Country: To Our
To Our Sons: To Our Mothers.
ht include Our Church, Our School,
Homes, or Community, but four or
nort toasts should be sufficient. If
are chosen for these who have the
to tell stories of their personal
ence it will be more effective. It
be well to dispense with the old
n of drinking the toast, particularly
crowd of boys. To rise and sing
e of some appropriate well-known
when a toast is proposed, such as
ner Machree" or "Mother O Mine"
e Mother's toast, is far more impres-
nan following an antiquated custom
under present conditions, should
aded for the scrap heap. All the
should be snappy and concrete,
ersed with happy songs. To best
the purpose of the evening there
be a closing address given by some-
ho understands life, outlining the
iggest jobs on earth—the job of
a real father and the job of being a
on, the two working out together
life's greatest partnerships.

hat shall it profit a father if
gain the whole world and lose
own son?

FATHER AND SON WEEK IN THE Y. M. C. A.

By H. P. Demand

It has been seventeen years since the first Father and Son "supper" was held in the Y. M. C. A. Today the "Y" in all parts of the world observes Father and Son Week. Special Sunday services, Banquets, Citizenship Conferences, and Recreation Days, along with other special events, constitute the program. The Association has endeavored to place at the disposal of the fundamental agencies of the nations, the home, church, school, and governments, the potentialities of the plan, with the result that Father and Son Week has become universal. To estimate the number of men and boys participating would be almost as difficult as it would be to ascertain the number who celebrate some of our national holidays—"Everybody's doing it."

* * *

With the growth in popularity of the Father and Son idea there has come to be an increasing significance attached to its observance. *The purpose of the Father and Son Movement has been stated as follows:*

"To bring fathers and sons in closer relationship one with the other and in closer relationship to God.

"To keep alive the very best in American home life for the growing boy.

"To get fathers to renew their interest and reconsecrate themselves to their paternal obligations.

"To lead sons to deeper respect and appreciation for their fathers and for their homes.

"To lead both fathers and sons to recognize the church and Sunday school as necessary to the finest development of their character, and to cooperate in the work and support of the church in extending and making effective in every-day life the will of God.

"To acquaint fathers more intimately with simple principles of boy psychology.

"To advance the cause of world peace by creating among the fathers and sons of the world a spirit of Christian Brotherhood.

"To encourage fathers and sons to accept in a larger way their privileges of citizenship.

"To emphasize the necessity for the home's beginning early with boys the training in physical, mental, spiritual, social, and economic activities.

"To create interest on the part of fathers and sons in nature study, woodcraft, and God's great out-of-doors."

* * *

It soon became evident that if these objectives were to be realized it would require something more than merely a week of feature events. Hundreds of thousands of fathers and sons sincerely make new resolutions during Father and Son Week. Their responsibilities to each other, to their homes, churches, schools and as citizens are presented to them in such manner that it inspires new determination to take forward steps in their personal lives.

* * *

With the last echoes of the Father and Son songs passing out, the speeches having been said, and the week's jollification and inspiration at an end, it was manifest that the real purpose of the observance would be lost unless something was done to "carry on." To meet this need, the Y. M. C. A. introduced the all-year-round Father and Son emphasis, making fifty-two weeks of the year Father and Son weeks, perhaps with not so intensive a program, but giving some reminder to boys and men of their resolutions made during National Father and Son Week, and opportunity to fulfil them. This has meant that throughout the world in the "Y" buildings, as well as in cooperation with other agencies in the nation, the Father and Son idea has permeated much of the year's program. Participation in Thrift Week, conducting "Find-Yourself" campaigns on vocational guidance, pre-Easter religious emphasis campaigns, World Outlook, vacation tours and camps, along with other special events, have made the year's program one of mutual benefit to fathers and sons in many places.

* * *

The Father and Son idea has grown to be a movement. The growth of the Father and Son Week observance, the rapid development of the entire program and extension of the plan to other nations, presented a task that demanded the assistance of outstanding leaders throughout the nation. During 1923 the National Father and Son Committee was organized, with Walter W. Head, of Omaha, as Chairman. Mr. Head associated with him representatives from every state in the Union and a number of nationally known men who had become interested in the Father and Son idea. The organization of the National Father and Son Committee has resulted in a marked advance in the entire program. During the past summer Mr. Head visited the World's Committee headquarters of the Y. M. C. A. at Geneva, Switzerland, for conference with the leaders of the Association from all parts of the world, relative to the Father and Son Movement. Enlarged plans for its observance in many nations are being arranged.

* * *

The Young Men's Christian Association earnestly desires to serve the church in every way in making this opportunity to reach fathers and sons pay the largest possible dividends in Christian character. The Association has had a staff of workers busy throughout the year on program and is ready to place at the disposal of the churches its experience, leadership, and other helps wherever desired.

TRY THESE IN YOUR JUNIOR DEPARTMENT*

By Nan T. Weeks

"WHAT a different place some people can make of the same place!" So said Mary Carey, the little orphan heroine of Kate Langley Bosher's fascinating book, and there is a world of truth wrapped up in the philosophy of that youthful inmate of the *Yorkburg Female Orphan Asylum.*

The Place as It Used to Be

The As-it-was-in-the-beginning Junior Department was ready to begin its session, for it was now eleven minutes past opening time. The superintendent had already been there for three minutes, and half of the teachers, were now in their places. Fully a third of the juniors had arrived, and the familiar dictatorial taps of the metallic sounding bell assured them that they were in their own school. The time-honored greeting, "Everyone come to order" met with its usual success in awakening a spirit of reverence.

The Scripture lesson was read by the superintendent. The prayer, long and abstract, was offered by the superintendent. The announcements were read by the superintendent. (Right here let the announcement be made that in order to save the JOURNAL's type and your time, three dots will hereafter signify *by the superintendent.*)

The offering was collected . . . who "held up" the entire program while she went from class to class collecting the coins from each individual pupil. (There were more than seventy pupils by this time.)

The offering prayer verse was repeated . . .

When the country's flag and the Christian flag were to be saluted they were held . . .

The missionary story was told . . .

The record cards were distributed . . .

Visitors were greeted . . . whose duties as hostess materially impeded the progress of the program.

A trip to the Primary room was made . . . who announced, "Sing Number forty-nine, 'Oh Be Ready,' (while I go to the Primary room to borrow some chalk".)

During the lesson the offering was counted . . . the record books were marked . . . the memory work reward cards were distributed . . .

Following the lesson the report was read . . . The department was dismissed . . . A hard hour's work had been completed . . . while the juniors looked and acted as if they did not relish being "carried to the skies on flowery beds of ease."

The Place as It Is

A year passed and what a different place a new superintendent had made of the same place!

1. Pre-session Activity

The earliest comers had a few minutes in which to read the copies of *Everyland* and *Our Dumb Animals* which were fastened by long cords to the wall. Twenty minutes before the opening time all the early-comers gathered around the platform while the teacher whose turn it was, told a fascinating story. In five minutes the story was ended, and each class had a fifteen-minute period for handwork under the direction of its teacher. Some classes were engaged in making posters. Others were mounting used postcards to send in a mission box. One group was illustrating its memory hymn, and another was making scrapbooks for the Isolation Hospital.

2. Junior Leadership. (Each class in turn takes charge of the opening service.)

Quiet music called the busy classes to order, and the third year boys went promptly to the platform to take entire charge of the opening service. One boy acted as chairman, another read the Scripture lesson, two others held the flags for the salutes. One of the boys told a missionary story, and a boy soprano who belonged to the class sang, "We've a Story to Tell to the Nations." Two other members of the class were serving as ushers for the month, having won the privilege by having the highest record in their class for attendance, punctuality, deportment, homework, and church attendance.

3. The Junior Choir

Near the piano and facing the department sat the junior choir made up of the girls and boys who could sing well and who were willing to use for God's glory the talent He had entrusted to them. A position in the choir requires that one attend the weekly rehearsal, for this same choir sings at the church service, and they heed the psalmist's words, "Oh, sing unto the Lord a *new* song." But their faithfulness is recognized by a quarterly party.

4. Intelligent Prayer

Lest the prayers become a mere meaningless form the juniors themselves are encouraged to make the prayer their own personal expression, and to make it something more than a series of requests. They suggest things for which they are thankful as well as things for which they would like to ask God. These suggestions are then incorporated in the prayer expressed by the superintendent or one of the teachers.

5. The Habit of Church Attendance

To encourage the habit of attending church every pupil had been given a small book, each page of which indicates a place for writing the date, the text of the sermon and the reference. At the end of the season, (October to June) the books are handed in and special recognition is given to those whose record is perfect. An attractive poster is made in their honor, and it bears the name of each junior whose record is complete. A social event (a picnic, an auto trip, or a party) is also given them in recognition of their faithfulness.

As additional encouragement, a story-sermon especially for the children is a regular feature of the Sunday morning service.

6. Posters

Variety is the spice of life in a junior department, and the pictures of deceased pastors and deacons do not belong on the junior walls. Aside from such appropriate pictures as "Jesus and the Doctors," "The Angelus," "The Good Shepherd," "The Hope of the World," and certain seasonal pictures, much has been done by means of posters to beautify the junior room. One very attractive poster illustrated the Twenty-third Psalm, while another made clear the message of "Onward Christian Soldiers." A very striking missionary poster was made by pasting around the edge of a large mat pictures of boys and girls of many lands. Within this border were several oval frames made of brown paper. Every frame but one contained the picture of some well-known missionary. The one empty frame had below it the words "Our Missionary to Be."

7. Class Organization

The gang interest finds its expression in the classes of that department, for each class is organized having its own name, its class colors, and its motto. The oldest girls have chosen as their name the "Joy Bringers." Their colors are blue and white, symbolizing truth and purity, and their motto, which suggested their name is

Jesus First
Others Next
Yourself Last.

8. Honor Pupils

To be an honor pupil in this department is indeed a distinction, for it involves a quarter's perfect record in regard to Sunday school attendance, punctuality, deportment, home work, bringing of Bible, and church attendance. But the reward is great, for the honor pupils not only are listed on a special poster, but their names are published in the church calendar each quarter.

9. Home Cooperation

In order that the fathers and mothers may understand the aims and requirements of the department, the parents of each junior entering the department receive by mail a letter from the junior superintendent telling the name of the pupil's teacher, the grade of the class in which the boy or girl has been placed, the name and colors and motto of the class, and the requirements in regard to homework and memory work. Also with this information is the expression of an earnest desire for the parents to visit the department and to cooperate with the school by enabling the girl or boy to be present and punctual and prepared.

10. Consecrated Leadership

Teachers and officers in this department, before being officially appointed to the position, sign a consecration pledge.

These are a few of the many links which form the chain of cooperation between the junior and the department, the department and the home, the home and the Christ.

*On account of the crowded condition of the October JOURNAL this article by Miss Weeks was held over until November.

UP-TO-THE-MINUTE MISSIONARY METHODS

By George H. Trull

s a suburban church in a well-to-do
nity. Ten of its young people
various colleges. The Christmas
brought them all home. This
the pastor used just after the New
r a joint service of the Sunday
nd Young People's Society. The
diate and Senior Departments
Sunday school were invited to be
Brief talks were given on "Why
to College" and "What I am
o do After Leaving College," and
ere reports from the recent Student
er Convention which had been
d by three of the young people.
these young persons had definitely
to go to the foreign field, so he
y told why. This student volun-
s also one of the speakers, together
veral others, at a Father and Son
t held on the following Friday,
Vocations and Why I Chose Mine"
scussed by a business man, a lawyer,
ician, a civil engineer, and the pastor. This "up-to-the-minute" pastor grasped his opportunity to stimulate the younger element in his Sunday school toward a college career, and utilized the testimony of his own young people to influence them in this matter and also in the choice of a life work.

A junior lad's geography lesson was about the plateau and the Pacific states. His parents had visited in a previous summer the Yellowstone and Glacier Parks, so the boy was eager to take to school the photographs of canyons, geysers, and friendly bears. Father and son talked about the far Northwest and its settlers and the pioneers, Lewis and Clark, of whom the boy had studied in his history. Father produced a picture of the Lewis and Clark monument in Casper, Wyoming, and the lad's interest was aroused to read for himself the story of Marcus Whitman.

It was in the Parent-Teacher Association in the Sunday school that the suggestion had been given to this father, just the month before, of the possibility of linking up school studies of the boys and girls with missionary information. Parents were urged to talk with their children about their history and geography lessons, and were given a list of books, biographies and stories of missionaries and their adventures, that would widen the children's knowledge of every country studied and show the contribution made by the pioneers of the cross to the advance of civilization. One father at least took the list, began reading the books, and enlarged his own knowledge. Now he and his boy have many a chat on the builders of civilization around the world, and one boy at least in that Sunday school is growing up with a profound respect for the missionary.

(Other Methods Next Month.)

THE INTERNATINOAL SUNDAY SCHOOL LESSON COMMITTEE

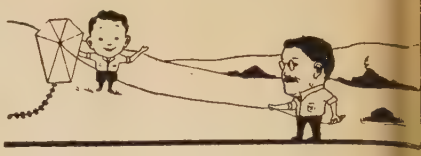
By Ira M. Price

International Lesson Committee
s first organized in Indianapolis,
, April 18, 1872. Its function was
se and prepare a list of lessons for
the Sunday schools of the United
and Canada, to take the place of
scellaneous lessons, prepared by
ual workers and publishers, then
in the principal Sunday schools of
untry. The first committee ap-
was made up of six ministers and
nen, to serve six years, representing
ief denominational bodies. The
committee, elected in 1878, was in-
in numbers to fourteen, which
ed the fixed number through the
committee, or down to 1914. Each
tee aimed, during the six years of
to cover the entire Bible as far as
be done in 288 lessons, in the pro-
of two-fifths of the lessons in the
estament and three-fifths in the
estament. In 1890 fraternal, and
ooperative relations, were estab-
with a similar committee in Great
, which continued until interrupted
World War. Also in 1890 agitation
or a different type of lesson from
iform, the only one then issued.
ovement increased in volume until
8 at the Louisville Convention
ghly graded lessons were formally
zed and soon began to be issued.
, in response to a general appeal.
sson Committee likewise began to
and to issue the Daily Home Bible
gs, based on the Uniform Lessons.
14 the Lesson Committee was re-
ed on an entirely new basis. Its
ted membership was elected, eight
International Sunday School Asso-
eight by the Sunday School Council of Evangelical Denominations, and one each by representative bodies of evangelical denominations. This formidable body was divided into sub-committees to prepare all preliminary outlines of courses of lessons or readings. The Uniform Lessons of earlier days now become the Improved Uniform, by the adaptation of the lessons to the four main departments of the Sunday school. The Graded Lessons were concluded under the new regime until they included lessons for each year from four to twenty years of age. Special lessons for adults were also introduced as a part of the new expansion-program of the Lesson Committee. The Daily Home Bible Readings were also issued on a more systematic basis, as an aid to a better understanding of the Uniform Lesson for the succeeding Sunday.

The graded lesson idea evolved in the course of the years into lessons graded in units of three years for the main departments of the school. These, named Group Graded Lessons, were inaugurated for the Primary and Junior Departments in January, 1924, displacing from that date forward the Improved Uniform Lessons, adaptions to those two departments. In addition to these lesson-building sub-committees, another sub-committee on International Curriculum has been scientifically studying and evaluating all the modern Sunday school and religious education courses, to stablish a foundation upon which to construct a model curriculum for Sunday, week-day, and other religious educational courses.

The Lesson Committee, now made up of sixteen members elected by the International Council of Religious Education, and twenty-eight representatives of evangelical denominations, does its first constructive work in sub-committees. The results of their work are presented to the entire committee at one of its two annual meetings, either in April or December. After provisional adaption, the lessons of a course are printed as proof and sent to editors and Sunday school workers all around the world for criticism and suggestions. Such replies as come in are carefully considered by the same sub-committee that prepared the lessons; any changes made in this proof are reported to the full Committee at one of its meetings. After full discussion the final revision is adopted and the secretary ordered to print and distribute the same to editors and lesson writers for use in preparing the helps and quarterlies of various types. So that the final revision becomes the result of cooperation of Lesson Committee and all who wish to criticise and suggest. At the last annual meeting of the Lesson Committee at Washington, D. C., April 23, 24, the chief work of the sub-committees and the full Committee was given to revising the lessons for 1927, which will be finally adopted and printed December-January, 1924-25.

Keep the Business Manager smiling by sending in paid subscriptions.



RECREATIONAL STUNTS FOR FATHER AND SON WEEK

By Clarence N. Wright

The father who does not play with his son can hardly hope to pray with him. Comradeship in prayer involves comradeship in other activities of the boy's life, chief among which is his recreation. The wise father realizes that a shared play-life is the most effective, available antidote for evil thoughts and companions.

* * *

The Father and Son idea seeks to call attention to relationships which should exist between father and son throughout the year. It is not intended that this relationship should cease after the celebration is ended, but it is hoped that this annual event will lead those fathers and sons who have failed to comrade together prior to the observance to make a start at this time. It is the purpose of this article to call attention, therefore, to some few play-stunts which fathers and sons may enjoy together not only during the week set aside for the Father and Son observance, but throughout the entire year.

* * *

Each father and son will attend the Father and Son Banquet of their local church, of course, and while this feature of the celebration may be considered a recreational stunt, it is well not to allow the sharing of play-life to end with this particular item. Some fathers and sons will have a splendid afternoon together in attending the football game of the near-by college or high school, and yet it is to be hoped that some other play periods will be devised, in which father and son may actually participate, as well as "root." It is freely conceded that team games are valuable as educators in sportsmanship and social living, and that they can hardly function to their fullest extent for the boy or man whose only share in them is to view the game from the bleachers. The father who leaves his work a little early in order to go to the school gymnasium or gridiron to watch his son try out for, or practice on, the "Varsity" team gains a wealth of information about his boy and secures his confidence more effectively than he can through numerous other channels.

* * *

Certain communities arrange, usually under local church committees, for neighborhood play-nights. Then in the gymnasium, hall, or out-of-doors if the weather permits, fathers and sons enjoy themselves in playing certain directed, active group games. (See *Games for Playground, Home, School and Gymnasium* by Bancroft for suggestions.) In other localities hikes to near-by points of interest, such as factories, mills, and museums, are planned, often large companies of fathers and sons going together. Frequently a father and son make the hike without other companions. Many lads have found their dads to be good sportsmen in an indoor ball game, a selected team of fathers opposing a selected team of sons. The same idea may be carried out in a hand-ball or volley-ball tournament.

A Boy and His Dad

A boy and his dad on a fishing trip—
Oh, I envy them, as I see them there
Under the sky in the open air
For out of the old, old long ago
Come the summer days that I use to know,
When I learned life's truths from my father's lips
As I shared the joy of his fishing trips
Builders of life's companionship!
—*From Rhymes of Childhood, by Edgar A. Guest. The Reilly and Lee Co., Chicago.*

* * *

To a certain type of boy nothing could be more gratifying than for father to help clear a corner of the basement where a work-shop could be set up, and where together they might fashion such things as bird-houses, taborets, bread-boards, book-holders, picture frames, table lamps and other common articles of rather simple construction. (See Volumes V and VI of The Father and Son Library for diagrams and instructions about things to make.) A profitable evening might be spent in classifying and mounting the stamp, snapshot, mineral, flower, or butterfly collection. In these days of interest in the radio the father with mechanical and electrical ability could g the everlasting admiration of his son helping him to erect a receiving set.

* * *

The advent of winter brings in a lo list of exhilarating sports, and if the sea is not far enough advanced at the ti of the Father and Son observance to p mit skating, skiing, tobogganing, a snowshoeing, these activities should added to the schedule for later period the year. Winter camping will giv new thrill and provide a profitable perience.

* * *

Some do not realize that most bo crave the joy of entering into an und standing and appreciation of their fathe work-life. A novel and interesting exp ience would come into the life of ma a lad if father would take him for a f day, or even for an hour, into his office into his shop. Watching father at desk or bench, realizing that this la is necessary so that his own needs a wants may be supplied, would be r enjoyment for many boys and would h them to a new and finer appreciation filial love and care.

* * *

Few forces come into the life of a b in his early teens which have more of refining influence than the care of sc pet. Some wise fathers will help th boys select pets during this celebrati and in some instances, fathers and so will collaborate in building a shelter the pets. If father and son are interes in the same pets, a natural and corr approach will usually come for father fulfil his sacred duty in the instructi of his son in the mystery of life. (S Volume XIII of the Father and S Library for helps on "Pets, Hobbies, a Collections.")

* * *

If the weather is stormy and one ca to spend a comfortable evening bef the open hearth fire at home, a pleasa hour can be shared easily in the play of certain so-called "parlor games" su as checkers, dominoes, crokinole, or rela games. Given a game-board, an op fire, and fine fresh pop-corn or apples munch as the play proceeds, you have

g for a couple of hours of real fun
ompanionship.

* * *

the beginning of this article the hope
expressed that "partner-shipping"
ay-life would not be confined to the
ays of one week in the year. As the
r season gives way before spring,
pring in turn recedes before summer,
e yearly cycle is completed with the
g of autumn, many other recreational
s can be added to the "shared"
Swimming parties, baseball games,
s, croquet, and horseshoe tourna-
s will occur to the thoughtful father as
ilities, as will the planning of a garden.

Best of all, probably, will come the opportunity for a camping trip. It is true that a man can get closer to a boy on a camping trip than on any other occasion. To fish together, to study birds, flowers, rocks and trees together, to sleep outdoors with only the "star-pierced" heaven for a covering—what better chance comes to father and son for the sharing of life and fun? Away from the stifling air of the city, away from the dulling routine of every-day life, far from the piles of bricks called cities and towns, out with Nature and miles from the comforts, conveniences, and artificialities of our present-day civilization, the son gains a new insight of his father. Stripped of the veneer of custom, father is known for what he is; but that is not all, for the result is reciprocal, for father gains a new understanding and appreciation of the boy who carries his name. What fun to build a log-cabin or shanty together, what joy to join in constructing a lean-to or clay fire-place! How the admiration of son for father increases as they share in laying a camp-fire and in cooking an appetizing meal of roast corn or "flapjacks." Truly, the camping experience may be the crowning event in a year of rich joys—twice rich because shared, and thrice rich because shared by a father and a son!

GENEVA CAMPS

By P. R. Hayward

e International Older Boys' and Girls'
Conferences were established in
by the International Sunday School
iation under the leadership of Mr.
L. Alexander, its Young People's
rintendent. At Conference Point-
ake Geneva, Wisconsin; at Geneva
-on-Lake Winnipesaukee, New
pshire; and at Geneva Glen in the
tains of Colorado, thousands of
boys and girls have come together
wholesome pleasure, for enrichment
rsonal living, for contagious and in-
g fellowship, and for equipment in
tian service. The camps have had
gh all the years a healthy and en-
ging growth in numbers and in
iveness. Figures tell only a part
y story, but these are significant:

	Older Boys	*Older Girls*
	38	49
	78	61
	134	152
	143	199
	128	208
	191	230
	280	374
	317	447
	380	551

rated 1914-1922 by the International Sunday Association

	456	681

rated 1923 by the International Council of Re- Education, successor to the International Sun- chool Association.

	375	682

rated 1924 by the American Youth Foundation special arrangements with the International l of Religious Education.

e Camps during these first eleven
of history have made a significant
o religious education in trained and
ted lives. Among professional and
teer workers in various parts of the
nent and in several foreign countries,
er students and graduates are living
richly and serving the Kingdom with
skill and devotion because of their
experience. That which is rooted
significant and effective past is always
lded interest when one considers its
e.

IN THE FUTURE

e dates and places for the Interna-
l Camp Conferences of 1925 are given elsewhere. **Plans are now being made for the best program and the finest leadership possible for the 1925 Camps.** From assurance of cooperative assistance that is coming in from state and denominational leaders, well-attended and successful Camp Conferences are assured.

The states are now being allotted their quotas of delegates and denominational boards are also asking for allotments. *Conference Pointers*, the Camp magazine, for October and November is recently off the press. Illustrated literature is being prepared. The Camp Director, P. R. Hayward, is now recruiting a team of six Camp Directors and six associate Directors who with him will have responsibility for directing the Camps next year. In this group of six leaders there will be a mixture of state and denominational Young People's Superintendents and other specialists. The Camp Director, in consultation with these men and women, will choose the other leaders and instructors and work out details of program and camp management.

When the denominations joined with the states in creating the International Council of Religious Education, it ushered in what many people call "A New Day" in religious education. Into this New Day the International Camp Conferences must enter and make their own significant contribution to its effectiveness. Building upon and conserving the fine values that have entered into and grown out of the Camps in the past, their ideals and outlook must be turned to the future. They will take their place in a great unified, correlated scheme of young people's training that, in state and denominational agencies, will count its youth not in hundreds or in thousands, but in tens of thousands. The numbers are so great—the need is so vast, and the machinery is so ready to hand, that only paralysis of vision and purpose can prevent a growing enterprise that will reach multitudes of young people in summer training with the passion of Christian living and the joy of Christian service.

Next summer there will be joyous fun, wholesome and character-building recreation, hilarious and courteous jollity, serious and vital study, competent and contagious leadership, uplifting and creative worship, challenging messages, vigorous and arresting dramatic presentations, blazing Council fires, friendly group and state competition, and all those features that go to make the camp movement.

Only a dad with a tired face,
Coming home from the daily race,
Bringing a little of gold or fame
To show how well he has played the game,
And glad in his heart that his own rejoice
To see him come and hear his voice.

Only a dad with a brood of four,
One of ten million men or more,
Plodding along in the daily strife
Bearing the whips and scorns of life
With never a whimper of pain or hate,
For the sake of those who at home await.

Only a dad neither rich nor proud,
Merely one of the surging crowd,
Toiling, striving, from day to day,
Facing whatever may come his way.
Silent whenever his own condemn,
Braving it all for the love of them.

Only a dad, but he gives his all
To smooth the way for his children small,
Doing with courage stern and grim
The deeds that his father did for him.
He's only a dad, but he does his best.
Make him your pal, he'll do the rest!
—*Quoted by Frank H. Cheley in The Job of Being a Dad.*

FOR DECEMBER

More Christmas Pageants
Worship in the Church School
(Several articles)
Christmas Departmental Programs
Children's Books
Christ the Teacher of Teachers
The Childhood of the World

THE SPIRIT OF THE CHRIST
A CHRISTMAS EVE STORY

By A. L. Powell

The appeal to the emotion through the eye as well as the ear is recognized as giving this story an additional value and insuring a full appreciation of its beauty.

PROLOGUE—CHRISTMAS EVE

(The mother is reading from *Alice in Wonderland.*)

Mother—She ate a little bit and said anxiously to herself, "Which way? which way?" holding her hand on the top of her head to feel which way it was growing, and she was quite surprised to find that she remained the same size. To be sure, that is what generally happens when one eats cake, but Alice had got so much into the way of expecting nothing but out-of-the-way things to happen that it seemed quite dull and stupid for life to go on in the common way. So she set to work and very soon finished off the cake. (Closes the book.) There, that's all for tonight, you must run along to bed for you know tomorrow is Christmas and you will be up early.

Boy—Santa Claus is coming tonight, isn't he, mother?

Mother—Yes, I'm sure he'll be here.

Boy—Oh, goody, I'm so glad it's his birthday!

Girl—Oh, Bobby, you know it isn't his birthday!

Mother—Of course Bobby knows better. He knows that Christmas is Jesus' birthday.

Boy—I forgot, tell me the story about Jesus and the manger again, mother.

Girl—Yes, do, mother dear, I love to hear that story.

Mother—And I, too, love to tell the story.

GENERAL STAGE DIRECTIONS.

A recess at the rear of the stage serves as a setting for the tableaux. An eight foot opening is covered with a gauze transparency which prevents the audience seeing behind it until that area is illuminated. A white canvas cyclorama or back drop forms the rear wall. As shown in the plan, a mother and two children are seated at the left, a small Christmas tree is on the right of the front stage. The family group is lighted by properly placed footlights.

As the mother tells the story the footlights are on, and as she proceeds with the description of any particular scene the footlights are gradually dimmed and the attention is transferred to the picture by bringing up the rear stage lights. At the conclusion of each tableau the lights are dimmed and remain out during the music. Properties are changed in the darkness and new groups take their places. At the end of the song the front footlights are brought up and the cycle is repeated.

Soprano Solo
(Music—"The Christmas Tree," Peter Cornelius, or "It Came Upon the Midnight Clear.")

EPISODE I. ISAIAH IN THE SYNAGOGUE

Mother—Now as you know, every good story has to begin with once upon a time, so we will have to start that way, won't we?

Girl—I always like a story to start that way.

Mother—Well, once upon a time, long long before anybody ever heard of this big country of ours, even long before anybody had ever heard of Jesus, there was an old man called Isaiah who lived in Jerusalem. He was possessed of a peculi power given to him by God, the power see what was going to happen in t future. Such a man is called a prophe He would tell the people about the wonderful things which were to co whenever he saw a group on the stre or in the synagogue.

At one time he said—"Behold a vir shall conceive and bear a child and sha call his name Immanuel," and later "f unto us a child is born, unto us a son given, and the government shall be up his shoulder; and his name shall be call Wonderful, Counsellor, The Mighty G The Everlasting Father, The Prince Peace."

(Music—Quartette—"A Child is Born Bethlehem," G. W. Chadwick, or "H Beautiful Upon the Mountains," fr *Elijah*, or "Draw Nigh Immanuel.")

EPISODE II. THE ANNUNCIATIO

Girl—Did the people know what meant when he was talking to the mother?

Mother—I don't know dear, but t wonderful things he said all came tr although it was over seven hundred yea later.

And in the sixth month the ang Gabriel was sent from God unto a c of Galilee named Nazareth to a virg espoused to a man whose name w Joseph of the house of David and t virgin's name was Mary.

And the angel came in unto her a said, Hail, thou that art highly favored, t Lord is with thee, blessed art thou amo women. And when she saw him she w troubled at his saying and cast in t mind what manner of salutation th should be.

And the angel said unto her, Fear n Mary, for behold thou hast found fav with God, and shalt bring forth a s and shall call his name Jesus.

He shall be great and shall be call the Son of the Highest and the Lord G shall give unto him the throne of h Father David and he shall reign over t house of Jacob forever, and of his kingdo there shall be no end.

(Music — Quartette—"Magnificat in flat," J. E. West, or some arrangeme from the "Magnificat.")

EPISODE III. THE MANGER

Boy—In those picture books we ha they always show Jesus as a little ba in a barn with some cows and hors Why wasn't he in a house like other peopl

Mother—And it came to pass in tho days, that there went out a decree fr Caesar Augustus, that all the wo should be taxed.

all went to be taxed, every one
own city.
Joseph also went up from Galilee,
he city of Nazareth, into Judaea,
e city of David, which is called
em; (because he was of the house
age of David).
e taxed with Mary his espoused

so it was, that, while they were
he brought forth her first born
wrapped him in swaddling clothes,
l him in a manger; because there
room for them in the inn.

Solo—"Away in the Manger, No
for His Bed," Traditional.)

DE IV. SHEPHERDS IN THE FIELDS

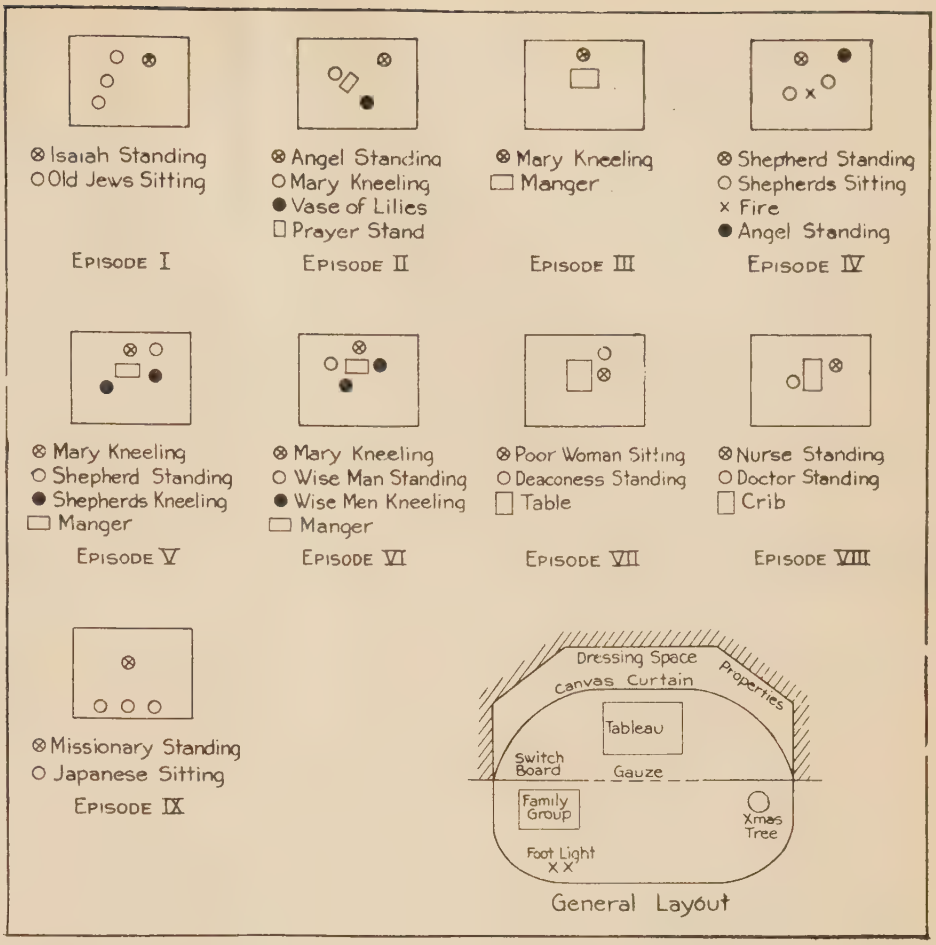
-If Jesus was born in that little
ar away from the city, how did
know about him?
er—And there were in the same
shepherds abiding in the field,
watch over their flock by night.
lo, the angel of the Lord came
hem, and the glory of the Lord
round them and they were sore

the angel said unto them, Fear
behold I bring you good tidings
joy, which shall be to all people.
unto you is born this day in the
David a Saviour, which is Christ
rd.
this shall be a sign unto you:
l find the babe wrapped in swaddling
lying in a manger.
suddenly there was with the angel
tude of the heavenly host praising
nd saying,
y to God in the highest, and on
peace, good-will toward men.

—Baritone Solo—"The Shepherds,"
r Cornelius, or "There Were Shep-
s in the Field," *Messiah;* or Duet,
e Lord is My Shepherd," or "Long
s Ago O'er Bethlehem's Hills.")

DE V. SHEPHERDS AT THE MANGER

-Don't you suppose those shep-
were very surprised when they
that singing and saw the bright
d the angel? What did they do
nother?
er—And it came to pass, as the
were gone away from them into
the shepherds said one to another,
now go even unto Bethlehem,
this thing which is come to pass,
he Lord hath made known unto us.
they came with haste, and found
and Joseph, and the babe lying
anger.
they had seen it, they made known
the saying which was told them
ing this child.
all they that heard it wondered
e things which were told them by
pherds.
Mary kept all these things, and
ed them in her heart.
the shepherds returned, glorifying
aising God for all the things that



they had heard and seen, as it was told unto them.

(Music—Contralto Solo—"Silent Night.")

EPISODE VI. ADORATION OF THE WISE MEN

Girl—Were the shepherds the only ones who came to the manger to see Jesus?

Mother—No, dear. When Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the East to Jerusalem.

Saying, Where is he that is born king of the Jews? for we have seen a star in the East, and are come to worship him.

When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

And they said unto him, In Bethlehem of Judaea: for thus it is written by the Prophet.

And thou Bethlehem in the land of Judaea art not the least among the princes of Judaea; for out of thee shall come a Governor, that shall rule my people Israel.

Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

And he sent them to Bethlehem and said, go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

When they had heard the king, they departed; and, lo, the star, which they saw in the East, went before them, till it came and stood over where the young child was.

When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary, his mother, and fell down, and worshipped him; and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

(Music—Baritone Solo, "The Kings," Peter Cornelius, or "We Three Kings of Orient Are.")

EPISODE VII. THE MODERN MARY

That was a beautiful story, mother. I wish we had lived then and could have seen Jesus. Isn't it too bad that he lived so long ago and that we never get a chance to see him?

Mother—But we do see him, dear. We see His spirit reflected in the things we do every day.

Boy—How?

Mother—Whenever we do a good deed or are very kind to some one we are acting for Jesus.

Girl—But, mother, we can't do any big things that really count like Mary and the Wise Men.

Boy—And the shepherds. We don't have any shepherds now.

Mother—Oh, yes, my dear, there are great and good women carrying on Jesus' work every day. They are acting in Mary's place in bringing comfort and help to the needy. You know how the deaconesses visit the poor families and help them in their trouble.

(Music—Tenor Solo—"Comfort Ye My People," *Messiah*)

EPISODE VIII. THE MODERN WISE MEN

Boy—Who are the wise men of today, mother?

Mother—Well, the doctors and nurses must study for a long while before they can go out and do their work, and I suppose we might call them wise men. They, too, carry on Jesus' work.

(Music—Soprano Solo—"Christ the Friend of Children," Peter Cornelius, or "Where Cross the Crowded Ways of Life.")

EPISODE IX. THE MODERN SHEPHERDS

Boy—You said there were shepherds now. Who are they?

Mother—The ministers and the missionaries who carry the message of Jesus all over the world are our shepherds, for you know Jesus said, Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you and lo I am with you always even unto the end of the world.

(Music—Choir and Congregation, "All Hail the Power of Jesus' Name," Miles Lane)

Detailed Suggestions

CASTING

The mother should be a girl or young woman with a pleasing voice and the ability to memorize a rather lengthy part.

The two children should be about ten or eleven years old, with voices that carry well.

To avoid having too large a cast with the attendant difficulty of management, considerable "doubling" is possible in the tableau groups. The action is so planned that one man can play the part of Isaiah, the doctor, and the missionary. One girl represents the angel and the deaconess; another Mary and the nurse; and a third the poor woman. Three other girls (fourteen to sixteen years) take the parts of the old Jews, the Shepherds, The Wise Men, and the natives in the missionary group.

By proper choice of costumes rather striking changes in appearance are possible and the seven individuals are all that are really necessary.

COSTUMING

Mother—House dress
Girl—Nightgown
Boy—Bathrobe
Isaiah—Flowing black robe, sandals, white head dress.
Doctor—Business suit
Missionary—White duck suit, tropical helmet.
Angel—Flowing white robe, bandeau of tinsel.
Deaconess—Standard uniform and cap.
Mary—White gown with veil.
Nurse—White uniform and cap.
Poor Woman—Ragged skirt and shawl.
Old Jews—Flowing robe, head dress.
Shepherds—Same as old Jews, with addition of outer cape.
Wise Men—Bright colored robe, brilliant turbans.
Foreign Group—Japanese or Indian costume.

(Cheesecloth or other inexpensive material is perfectly acceptable for the costumes.)

PROPERTIES

Prologue—Toys, Christmas tree, rocking chair, stool, child's chair.
Episode I—Scroll for Isaiah.
Episode II—Prayer stand, stool, vase of lilies.
Episodes III & IV—Large clothes-hamper filled with straw covered with a piece of white cheese cloth for manger.
Episode V—One shepherd crook, two old style lanterns, firewood.
Episode VI—Manger, jewel box, crown, and ointment jar for Wise Men.
Episode VII—Rude table, cloth, chair, imitation kerosene lamp.
Episode VIII—Small crib.
Episode IX—Bible for missionary.

(The gauze drop can be secured at any theatrical supply house and is known as "scrim" or "Theatrical gauze.")

MUSIC

The selections are such as to divide the work among the members of the quartette and the words of the various numbers are especially appropriate to the action.

STAGE BUSINESS AND ACTION

Changes of costumes for tableau groups should be carefully arranged on hooks or racks in the order in which they will be needed. Each group can help the next group and avoid the confusion of several outside assistants. If the cast goes about this in a serious, businesslike manner everything works smoothly.

Two men are necessary to handle properties, the stage is set in darkness before the tableau groups take their positions.

The relative locations of properties and participants are roughly shown in the accompanying sketches.

LIGHTING

Much of the effectiveness of the presentation is due to the lighting. This may be extremely simple or most elaborate. The results secured will be directly proportional to the attention paid to the lighting.

An example of the minimum equipment which c... be used is as follows:

At the very front of the stage hidden by a sm... screen, three or four amber dipped lamps in a ho... made reflector to direct light on the family grou... This is on one switch.

Above the gauze drops a row of small bowl-shape... reflectors such as shown in the view of the borde... light with clear lamps. These are on a second switc...

By operating first one switch, then the other, th... attention is shifted from the front stage to the table... group.

The director of the particular performance und... discussion happens to be a professional illuminati... engineer, and the equipment utilized and its meth... of operation represents probably the other extre... taking advantage of all the lighting possibilities

The following apparatus was used:

Front Stage—String of Christmas tree lights, sm... box or flood lamp with amber color screen, hidd... behind fireplace grate. The grate was filled wi... glass "cullet" beneath which was placed three r... lamps and one yellow lamp, two of which were ... flashing sockets and gave the effect of a flicker... bed of hot coals. All this equipment was connec... on a dimmer, or resistance of suitable capacity so th... the intensity could be gradually reduced till all ligh... were out.

Inner Stage General Lighting

Two 1000 watt bunch, open box or Olivette flo... lamps with individual dimmers directing the lig... on the back drop or cyclorama. Sets of blue, re... amber, and green gelatin screens.

Six deep bowl reflectors with 250 watt lamps i... the border strip (Fig. 4) for general illumination.

Six baby lens spot lamps arranged as follows:

(A) Located at right end (facing audience) dire... ing spot at left rear corner. No screen.

(B) Located at left end directing spot at rig... rear corner. Magenta color screen.

(C) Located at center of border directing sp... straight downward. No screen.

(D) Located at center directing spot at cent... stage. Amber screen.

(E and F) Located at center directing spots ... center and right center stage. Blue and green scree... respectively.

Special Effects

6 volt, 2 candlepower automobile lamp, fed fro... battery, protruding through curtain at center ... star of Bethlehem. Episodes IV., V., and VI.

Red lamp and small yellow lamp (latter on flas... ing socket) with plugging cord for shepherds' fi... Episode IV.

100 watt yellow lamp in reflector concealed ... straw of manger directing light upward on Mary ... face. Episodes III, V, and VI.

Flame tinted 15 watt lamp in adopted kerose... lamp for Episode VII.

Signal light for organist.

Light Cues

Prologue—Front stage lights up. Family gro... revealed in glow from the fireplace.

Episode I.—"An old man named Isaiah"—Fro... lights dimmed. Left and right 1000 watt floods wi... green screens brought up. Baby spot A on. [Gene... background of green. Upper half of Isaiah's bo... in brilliant white contrast.]

Episode II.—"And in the sixth month"—Fro... lights dimmed. Spot B on, Spot C on. "And t... angel"—Spot A on.

[Mary is revealed in a rosy flood of light. The v... of lilies stands out sharp against the backgrou... and a sort of halo is about the head of the angel—... truly beautiful picture.]

Episode III.—"And Joseph also went"—Fro... light dimmed. Yellow manger light plugged in.

[Mary shown in brilliant warm illumination ... parently emanating from the Christ Child, the r... of the setting in shadow.]

Episode IV.—"And there were in the same coun... shepherds." Front lights dimmed. Left and rig... 1000 watt floods with deep blue gelatin screens brou... up.

Pause—Fire plugged in.—Star turned on.

"And lo the angel"—Spot lamp A on.

"A multitude of the heavenly hosts"—Overhe... clear lights on.

At end of picture—Overhead lights off; spot la... A off; fire off; flood lamps dimmed in order, leav... star burning. [Very effective.]

Episode V.—"And they came with haste"—Fro... lights dimmed; manger light on; Spots E and F ... Star on.

[The center of light is the manger with the ... ward two shepherds in delicate green and blue ligh...

Episode VI.—"And he sent them to Bethlehe... —Front lights dimmed, manger light on, dimm... somewhat. Spots E, F, and B, on. Star on. [W... the play of color, rose, green, blue, and yellow

gem of pastel tints, each character in a contrasting tone.]

VII.—"Great and good women"—Front med. Table lamp plugged in. Spot D on. er beam from overhead gives the impression erosene lamp is lighting the scene although cters are clearly revealed; quite subtle in !

VIII.—"The doctors and nurses"—nts dimmed. Right 1000 watt flood blue ught up full; left 1000 watt flood red screen p about half way. [Pleasing blend of primary

IX.—"The missionaries"—Front lights Left and right 1000 watt floods amber rought up full giving a high intensity of pical light.

(END)

DR—Other Christmas pageants will be given ecember JOURNAL.

WORKERS WITH BEGINNERS

y Frances Willard Woodall

er day, frosty day!
a cloak on all doth lay;
he earth the snow he sheddeth,
the lamb a fleece he spreadeth,
s the bird a coat of feather,
rotect it from the weather,
s the children home and food;
ıs praise Him. God is good.
—*Author unknown.*

l the months of the year, November ime to teach children about God's care for man and bird and beast, instill in them the feeling of thank- for this care. When the child or five years old, then is the time a simple philosophy of life which the basis of all his later thinking. learns as a child that God is his ly Father who cares for all things made, his heart will instinctively to Him in love and trust.

ıksgiving season is the time to he pupils of the Beginner's Depart- his truth. Previous to the Sunday Thanksgiving Day, the teachers perintendent should learn what they out any needy families. A child's s very tender, and from no indi- or group of individuals, will you heartier response to a call of need. ildren will "*just love*" to bring their -you" gifts of whatever is necessary.

ıe service on Sunday the Beginners ring the articles requested. Have basket covered with crepe paper, e, or white with autumn leaves on he front of the room. The children narch around the room, singing the the head of this article, and deposit ackages in the basket. Have them circle, or a semi-circle, around the while the superintendent offers Be sure to tell the children about ople and the places where their gifts o.

EP a record of each pupil's work, sposition, attitudes, problems, needs, This will be helpful in aiding the development. These cards should as confidential, but could be passed the next teacher. In this way a may judge the impression she is on the pupils. She can learn r she is really meeting their needs, st what progress they have made.

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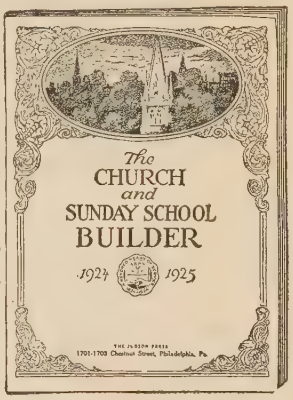

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A record of this sort is of great value to the succeeding teacher, for the good work of the previous teacher need not stop for a single Sunday. The things which the pupils like to do, and in which they excel, can be given; and the little things which need to be watched and helped should also be stated. Each teacher will work out a record of this sort to best suit herself. *But work it out and try it for three months and see if it has not paid—for both teacher and pupil.*

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* * * *

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Z. B. Edworthy, Superintendent Young People's Work, The Colorado Council of Religious Education.

For Fathers

The Job of Being a Dad.....Cheley
Moral Education.....Griggs
From Youth Into Manhood.....Hall
Religious Education in the Family....Cope
Boy Life and Self-Government.....Fiske
The Religious Education of Adolescents
.....Richardson
Adolescent Boyhood.....Burr
Training the Boy.....McKeever
Father and His Boy.....Galloway
Promise of American Life.....Croly

For Sons

Backbone.....Drury
The Boy's Life of Roosevelt.....Hagedorn
Handicraft for Handy Boys.....Hall
Abraham Lincoln, the Boy and the Man
.....Morgan

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Name of Individual.....

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Ivanhoe.....Sco
Lorna Doone.....Blackmo
Being a Boy.....Warn
The Life and Times of Jesus.....Gra
The Spread of Christianity....Hutchins

* * *

Edward H. Bonsall, Jr., Superintendent of Young People's Division, Pennsylvania State Sabbath School Association

[*NOTE—This list is quite naturally for boys of te and the same is true of the fathers' list, that is for fath of boys that age.—Bonsall.*]

For Fathers

The Leaves of the Tree and Other Essays
.....Bens
The Collected Poems of Henry Van Dyke.....Van Dy
Brothering the Boy.....Raffe
The Master of the Heart.....Spe
The Man From Glengarry.....Conn
Outline of History.....We
The Many-Sided David.....Howa
Small Volume on Adolescent Evangelism
.....Cor
A good brief history of his own denomination. New Testament.....Moffa

For Sons

Paul the Minstrel.....Bens
The Boy's Life of Roosevelt.....Hagedo
The Americanization of Edward Bok..B
It Can Be Done.....Collected Ver
The Pardoner's Wallet and Other Essays
.....Crothe
Fifty Years of Europe.....Haz
Jesus of Nazareth.....Bart
Paul the All Round Man.....Spe
The Go-Getter.....Ky
New Testament.....Moffa

* * *

Arthur N. Cotton, International Committee, Y. M. C. A., New York.

For Fathers

Religious Education in the Family....Co
Education in Religion and Morals.....C
Social Theory of Religious Education..C
Father and His Boy.....Gallow
The Job of Being a Dad.....Chel
Father and Son.....Hows
The Friend-Yourself Idea.....Robins
Twelve Tests of Character.....Fosdi
The Making of a World Christian.Flemi
The Quest of the Best.....Hy
Rational Living.....Ki
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For Boys

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Keeping in Condition.....Moo
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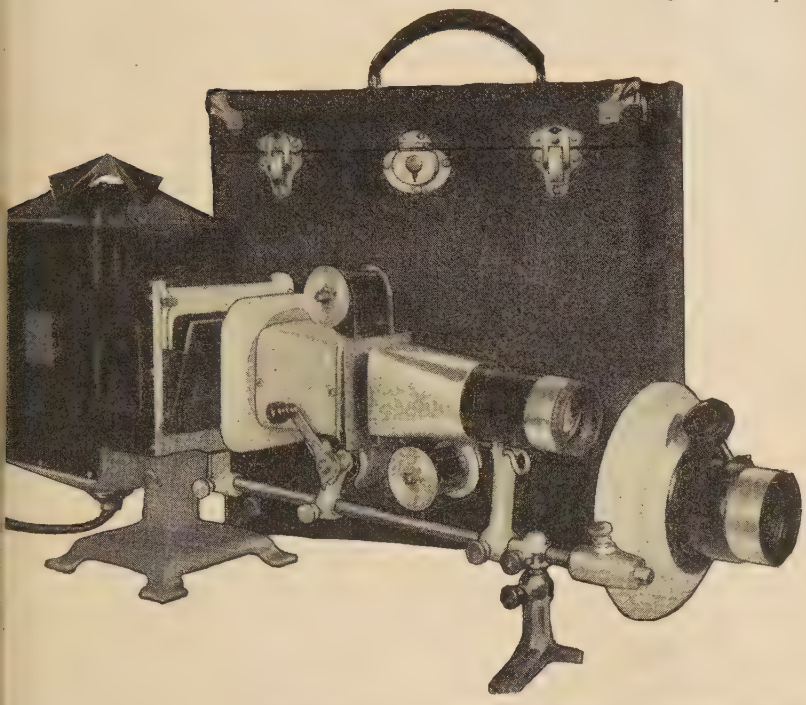

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No. C120	Development of Girlhood	76 Slides
No. C140	In His Steps	150 Slides
No. C127	Life of Washington	80 Slides
No. C128	Life of Lincoln	80 Slides
No. C145	Life of Gen. Robert Lee	45 Slides
No. C106	Life of Christ—Famous Paintings	52 Slides
No. C156	The Pearl of Great Price	86 Slides
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No. C159	The First Easter	48 Slides
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For Sons

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Hur.....Wallace
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y G. Bose, Young People's Division intendent, Southern California Sunchool Council of Religious Education.

For Fathers

e Tests of Character.....Fosdick
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to His Children.....Roosevelt
and Son.....Howard
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ing Out (Manual).....Weir
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d the Campfire With Older Boys
.....Eggleston

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Clarence N. Wright, Educational Superintendent and Director of Young People's Work, Michigan Sunday School Council of Religious Education.

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.....Wingate
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Methods for Instruction in Sexual Hygiene.....Seerley

For Sons

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A CITY COUNCIL OF RELIGIOUS EDUCATION AT WORK

By Samuel B. Fares

BROAD STREET runs as straight as an arrow through the heart of Philadelphia, from Oak Lane to League Island, twelve miles. In all that distance there is no street car track, save at the street crossings. It is the great highway for parades in our city. Sometimes we visualize a parade on Broad Street of the 22,000 and more Sunday school officers and teachers of Philadelphia.

These marchers represent three races and nearly twenty denominations. Some are very old—some too young. All are serious; some are anxious to learn more that will better fit them for their task. This is the force to which the city leader of religious education must give first concern. These are the folks whose confidence he must win, and through whom he begins to work out the larger and more adequate program of religious education. An analysis reveals that what these good folks need more than anything else is a staff of sympathetic Sunday school friends at the City Council office who know the details and conditions of their work and who are constantly within their reach by telephone and mail and in person.

The first and most important task then of the City Council of Religious Education is to win through service the confidence and respect of the present Sunday school workers. They are in positions to lead forward. But the Council service must consist of more than answering questions and meeting the surface needs of the workers. It must take on the nature of making expert diagnosis of the school ailments and giving prescriptions that will bring permanent relief. A case in point: A teacher had difficulty in establishing ideals and motives sufficiently strong to control the conduct of a class of twenty-year-old girls. She found that they were not taking the attitude toward "petting" that she desired them to. She searched for the cause of her failure and could not find it. The Council served her by analyzing the whole problem and showed her that the failure could be traced, in part, to the fact that the class had not been led to really worship God during the worship service of the school, because of faulty departmentalization. Then certain Christian ideals had been taught, but no opportunity had been made for the group to test out and adopt into their lives these ideals. The teacher asked and expected of us a temporary and surface relief, only to find that there is a constitutional derangement which must be cured, and that this may require a long careful treatment.

And it must be remembered that, in all this, most will be accomplished if the approach to the school and worker is that of helper and servant. In very few instances can genuine results be expected if the approach is an organization one in which the school is prodded to meet a "front line," or some other standard. A standard of organization and instruction may be in the minds of the Council leaders, but it should rarely, if ever, be used as a whip.

In Philadelphia we have worked very faithfully at this service aspect of the task, and the response has been most encouraging, with very definite results in the schools. We are now answering from five hundred to eight hundred telephone calls and consulting with one hundred and more callers each month. Of course we are asked to give aid in a very wide range of activities. A dozen or more superintendents each month ask for a special speaker for some extraordinary occasion in their school. Committee chairmen come in and ask for help with pageants and special programs. Our counsel is sought concerning hymn books, lesson materials, plans for remodeling buildings, and equipment.

Next in importance to the service program outlined above is the leadership training program. We believe that the primary responsibility for teacher and leadership training rests with each church. Everything that we do in the way of community effort is to supplement the effort of the local church. The first concern then is to stimulate the organization for leadership training in each school and church.

The one hundred and twenty lesson course is the minimum course. Nothing less than that will produce the type of leader that the present Church school demands. We have discovered, however, that we need to provide especially for the training of the present workers. Most people who earn their living, and who conscientiously prepare their Sunday school lessons for teaching, week after week, (in their spare time, as do the greater group of Sunday school workers), can be induced at present to undertake an evening training course covering three years. We accordingly offer to the present teachers several types of Community Training Schools. The first is an Institute of Principles and Methods in Religious Education. Each Institute is held for three consecutive nights. The schedule includes two lectures periods—one before supper and one at the close of the evening—and two fifty minute class periods. This allows for six teaching periods for each of the six or eight subjects offered. The work offered covers the departmental specialization. Last year we enrolled 1094 of our workers in such Institutes, with an attendance of nearly ninety per cent of the enrollment for all three nights.

The second is a Standard Training School of eleven weeks, in which two units of the Standard Training Course may be completed. We shall conduct four of these schools this year. And then there are two Community Training Schools with sessions from October to May, with a three year course. We do not undertake the religious education of young people in councils or conferences, or in like ways. That is the privilege and responsibility of the church. We do serve the churches by carrying on Summer Camp Schools in which we tell the story of religious education to the young people that the churches send to us, and then send those young people back to their churches with a desire to be trained and used. The training, however, is a matter for the church to handle. We make no attempt to do it. We give them a vision, arouse enthusiasm, stimulate them to the highest personal development, and offer some practical plans for service in their own church.

It is a pity that the church has never discovered the child. At present it is a pulpit-centric institution. The Sunday school is looked upon as an auxiliary organization and not concerned with the church's main task. This, we believe, must be changed. Clergymen and church officials must be led to change their viewpoint regarding the place that teaching has in the work of evangelism. To this end the Council is preparing typewritten lectures, illustrated by stereopticon slides that will be loaned to ministers for their mid-week services. The lectures and slides deal with the problems of the Sunday school and emphasize its importance. Added to this, of course, is the presentation of the cause of religious education at preaching services, by members of the Council staff.

Then there must be rallied to the volunteer church workers the money and the influence of the entire city. The banks, stores, and factories depend upon the product of the present day Sunday school more than they realize. Every time there is a bank defalcation it hurts banking as an institution. The individual bank can recover from the bonding company every cent that was stolen, but the confidence of the people is shaken, and confidence grows slowly. It can be safely claimed that the Sunday school of the past has done more than any other single agency to insure the essential moral qualities necessary to business. These things business men must be made to understand and appreciate. Frequent articles in the newspapers, that have been written by men who know how, will help to do this.

As the thousands of Sunday school workers march by, the Council Secretary understands that his task is one of social engineering. He and the Council staff must be skilled in handling people. The whole approach must be one of sympathetic helpfulness. They are there to render service. They must win their way into the hearts of this marching group in order that religious education may unceasingly go forward.

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BUILDING UP A STATE CONVENTION

By Arthur T. Arnold

E law of cooperation by which iety is built has found expression gh the *convenion* system of the iation and Council for many years. ighest type is exemplified in the Convention. A convention, like a religion, should always be on the o perfection, never reaching its cul- ion. Those who attend modern ntions and understand the limita- of the group who largely make up Sunday school forces will not be of indifference to or hostility toward

Through the convention the n rock of mediocrity has been struck the rod of instruction and inspira- times beyond number, and springs burst forth giving the church new more effective service, and added r through its teaching and administra- eadership.

hen Shall It Be Held? I know no rsal rule to govern the time of hold- The weather, seasons, vocations, , precedent, other gatherings are mining factors. In Ohio, e. g., the week of June is good because many ators can attend, and we escape ict with other Christian gatherings. against this may be put the facts vacation time is just ahead and the d season is upon us which contribute ne temporary disintegration of the ay school. Possibly the results of onvention could be better conserved d before the rallying of the forces in autumn.

w Often Shall It Be Held? Once a is none too often, though, in my ment, often enough. Regional con- ons held consecutively in different ons of the state because of railroad ographical handicaps may sometimes ise. To alternate the State Conven- with a State Wide Workers' Confer- surely means a loss, for one is not an valent nor a substitute for the other, both are imperative and needed year. Without the yearly State Con- on, the work will lose continuity and loss.

tertainment. *Harvard-Plan* enter- nent makes the convention an added ing. Christian hospitality is a grace we should help keep alive.

here Shall It Be Held? Opportunity d be afforded at the convention for ations to be extended by cities desir- o entertain it. Accessibility, ability tertain, willingness to make all other ssary provision, the relative geograph- ocation with cities which have re- y been hosts are determining factors cating a convention.

w to Advertise. The policy pursued lvertising will determine the conven- personnel. General publicity through papers and posters will secure one type; the personal invitation and the appeal of the personal letter and printed program with carefully prepared literature will secure quite another. Fortunate is the General Secretary who secures his convention delegation in such a way as to assure the attendance of those who are interested and have the capacity to carry that which is offered back home. The use of the Council organization, State, County, District or Township under the direction of the State office, or a competent committee, is very effective in securing the attendance of desirable delegates.

Membership (Delegates). The convention is not a junket or mass meeting. "Camp" followers, or persons who attend because they are unattached at home, have little or no place in its membership. The swelling of enrollment by collecting the fee to attend some special attraction, such as a pageant, is undesirable and waters your convention stock. Boys and girls who attend a children's meeting are not convention delegates.

The personnel of the convention should be carefully chosen. This selected group should include present and prospective workers in the field of religious education. By present workers I mean active officers and teachers who are eager to learn. By prospective workers I mean those who desire to become effective leaders. Prospective from their own viewpoint, not because of the estimate of some fond friend.

One or more teacher or speaker with a great message of instruction or inspiration will add wholesome drawing power to your convention if the headlines of your publicity are carefully chosen and subject matter carefully written.

Registration of high grade local representatives may be secured by a competent committee, which through personal work will register the best leadership of the city, thus assuring for the local community a fine dividend on their investment as convention host.

Program. Our recent statewide gathering of four days duration presented the Fourth State Officers' Conference with Vacation Bible School and Week-Day School of Religion Institutes combined with the Sixty-Fourth State Conventions. The Officers' Conference held the first day combined the general session with separate conferences for General, Children's, Young People's, Adult, and Administration Council officers. We also provided an Institute for religious education leaders, such as local church directors of religious education, teachers in colleges, etc. The closing event was a banquet for officers with special social features. The affair was at once delightful and profitable, and demonstrated the value of such occasions. The Vacation School Institute began the first day and the Week-Day Institute the second day, each continuing to the end of the convention. They gave opportunity for leaders and prospective leaders to study the principles and methods of week-day religious education under the instruction and supervision of a competent faculty. By confining the institute sessions to afternoons we made possible attendance upon the morning and night general sessions of the convention. Week-day emphasis was carried over into the general convention by a carefully chosen

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A Christmas Pantomime
By Martha Race
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speaker, through the consideration of such a topic as, "The Principles Involved in Teaching Religion Through the Week."

A balanced program should be built by a competent committee around a theme, with a major emphasis if desired; this emphasis to be one which concerns every section, e. g., special emphasis may be placed upon such aspects as educational evangelism, worship, leadership, training, etc. The morning sessions may be given over to worship, business, and general information; the afternoon given exclusively to institutes with separate simultaneous sessions for different groups, including workers in the vacation school, week-day school and workers with children, young people, adults, and for administration leaders. In all of these institutes we provide a specialist to give instruction in graded music. The program should provide help for religious educators of, first, the volunteer group of the Sunday school; second, the group ideally professional of the week-day school; third, the group which combines the volunteer and professional of the vacation school. The days of the convention will be given over to instruction, inspiration, recreation, and business.

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WORLD'S SUNDAY SCHOOL ASSOCIATION

By Samuel D. Price

Daily Increase in Korea

For more than three years Korea has been saying with reference to Sunday school work, "This one thing I do." The major emphasis in her general church plan has been that of religious education. Results have been both definite and continuous. The letterhead of the Korean Sunday School Association states as one summary that during the past three years more than one Sunday school has been established each day of each year. Korea now has a Sunday school enrollment of 265,000, which is larger than that of Japan. The National Association has given continuous attention to the work of teacher training. When the leaders return from central training institutes, they at once take up the work of training others to teach. Korean Christians have always been Bible students and personal workers. Now they are learning how to place the truths of the Book before old and young in the most effective way.

Sunday School Teachers' Journal in Japan

Every country needs the help of a periodical of the type of the *International Journal of Religious Education.* In Japan fine progress has been made to provide such an essential help. Two of the denominations have combined with the National Japan Sunday School Association in editing a "monthly" for teachers which will keep them informed of the latest and best that is developing in the great field of religious education. The publication is in Japanese. There is a growing demand for this journal by Sunday school teachers in that Empire and especially by those who attend the annual School of Methods at Karuizawa. The eighth session of that training school was held last summer.

Second Convention of the Czecho-Slovakia Sunday School Association

In spite of conflicting meetings, 2,000 attended the second convention of the National Sunday School Association of Czecho-Slovakia, which was held in Prague, July 7-9. The size of the audience was a genuine surprise to the leaders, but it indicated the growing interest concerning the religious development of children and youth in that country. Remarkably fine leadership work has been carried on by the Secretary, Rev. A. Novotny, who, together with his very helpful wife, was in attendance at the World's Convention in Glasgow.

Delegates were present at Prague from two hundred Sunday schools in Czecho-Slovakia and also from Lusatian, Serbia, Bulgaria, Poland, Russia, and Austria. Dr. W. C. Pearce, Associate General Secretary of the World's Sunday School Association, was at the Convention, as well as at similar national gatherings in Austria and Hungary. Dr. Pearce was present at the former convention and compared the first little convention of Sunday school teachers in Prague, in 1921, with the present big meeting of leaders and teachers. He said, "In 1921 the Sunday school in Czecho-Slovakia was only a child, now I have found a big boy who is growing rather quickly. I believe that Czecho-Slovakia will soon surpass all my expectations."

Two Field Secretaries Visit Palestine

Rev. James K. Chung was able to make a detour from Port Said to Jerusalem and vicinity on the way to Korea following his participation in the World's Convention at Glasgow. Mr. Chung is the first native Korean Sunday school leader to have this valuable experience. Mr. Chung completed a series of post graduate studies in the United States and is now the assistant to Dr. J. G. Holdcroft, Secretary of the Korean Sunday School Association.

J. Vincent Mendis, Secretary of the Ceylon Sunday School Association, also went to Jerusalem while returning to his secretarial work in Ceylon.

Dr. Poole, Chairman of the British Committee of the World's Sunday School Association

The British members of the Executive Committee of the World's Sunday School Association recently held their organization meeting in London. They again made Rev. W. C. Poole, Ph. D., Chairman. Dr. Poole was elected to the presidency of the World's Association at the Glasgow Convention. He hopes to attend the annual meeting of the World's Executive Committee which will be held in New York City, April 23, 1925.

Report of the Glasgow Convention

Orders are now being received at the World's Sunday School Association, 216 Metropolitan Tower, New York, for the formal report of the Ninth World's Convention, which was held at Glasgow June 18-26. John T. Faris, D.D., is the Editor. The book will have about four hundred pages and will contain the addresses delivered on the main convention program. This important book will enable those who could not be at the Convention to share in the inspiration and information of "Glasgow-1924," which was attended by 2,810 from fifty-four countries. It would be a good investment for schools to place a copy in the hands of at least each leading officer, and of course that would include the pastor. There will also be accounts of the general proceedings and related events. The report will be sent without further charge to all who paid their registration fee. The charge for the book to others will be $2.00 postpaid, which is the same as the cost of the Tokyo Convention Report.

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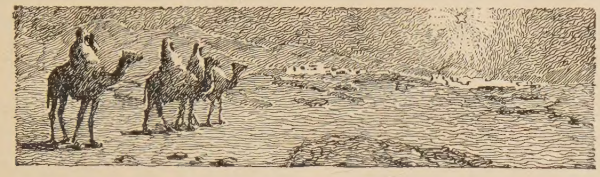

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DAILY DEVOTIONS. By Rufus W. Miller, D. D. 184 pages. The Heidelberg Press, Philadelphia.

THE CURRICULUM OF RELIGIOUS EDUCATION. By George Herbert Betts. 535 pages. Price $3.00. The Abingdon Press, New York.

INSTRUCTOR'S GUIDE BOOK, for use with Athearn's *Organization and Administration of the Church School.* By John Leslie Lobingier. 36 pages. Price 25 cents. The Pilgrim Press, Boston.

THE MAN FROM SMILING PASS. By Eliot H. Robinson. 359 pages. Price $2.00. L. C. Page & Co., Boston.

A HISTORY OF RELIGIOUS EDUCATION IN CONNECTICUT TO THE MIDDLE OF THE NINETEENTH CENTURY. By George Stewart, Jr., Ph. D. 402 pages. $3.50. Yale University Press, New Haven. Conn.

THE ART OF ADDRESSING CHILDREN, By H. Jeffs. 176 pages. Price $1.50 net. Geo. H. Doran Co., New York.

MODERNISM AND ORTHODOXY. By Reginald Stewart Moxon, D. D. 224 pages. Price $1.60 net. George H. Doran Co., New York.

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AT SCHOOL WITH THE GREAT TEACHER. PART I. By Jeanette E. Perkins and Frances Weld Danielson. 78 pp. Price $1.00. The Pilgrim Press, Boston.

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International Golden Rule Sunday

INTERNATIONAL Golden Rule Day is December 7, 1924.

It is a day when Protestant, Catholic, and Jew are asked to apply the Golden Rule definitely to the refugee orphans of the Near East.

It is a day to test our personal faith in the goodness of mankind to those in need.

We are asked to eat on that day a meal similar to that eaten by tens of thousands of boys and girls in the Near East Relief orphanages.

This meal is more than a meal, it is an occasion, in the words of President Coolidge, "of bringing to the minds of those who are prosperous the charitable requirements of those who are in adversity."

These children being helped in the Near East are all under 16 years of age. 81% are under 16 and 61.6% are under 12.

They are too young to be thrown on their own resources.

WE SHOULD observe Golden Rule Sunday.

1. For the sake of our own country.
2. For the sake of our own souls.
3. For the sake of our own children.
4. For the sake of the orphans in the near East.

These children are fed and restored to health.

They are nurtured in Near East Relief Orphanages.

They are trained for economic independence.

The girls make or remake much of the clothing, besides producing laces, embroideries, rugs and other articles for sale through Near East Industries.

The boys do blacksmithing, shoemaking, carpentering, tinsmithing, tailoring, and agricultural work as well as make pottery.

The Near East Relief orphanage in Alexandropol, in Russian Armenia, is the largest children's city in the world, for it has a population of 15,000 children.

40,000 are now in all of the Near East Relief orphanages.

100,000 more are in broken families and refugee camps.

Large numbers of these will perish during the coming winter unless additional relief is available.

In the Near East today there is latent a new force that, rightly directed, will prove mightier than all the armies of the past—little children—approximately 100,000 of them, fatherless, motherless, homeless, penniless, but none the less potentially leaders of a new Near East.

That which battleships and battalions have failed to accomplish the magic power of love, unselfish service and world brotherhood may yet achieve.

A prayerful, conscientious observance of this day means as much to our own children in America as to the unfortunate little ones in the land made sacred by the earthly life of Jesus.

[For full information write Near East Relief, 151 Fifth Ave., N. Y. or the State N. E. R. Office.]

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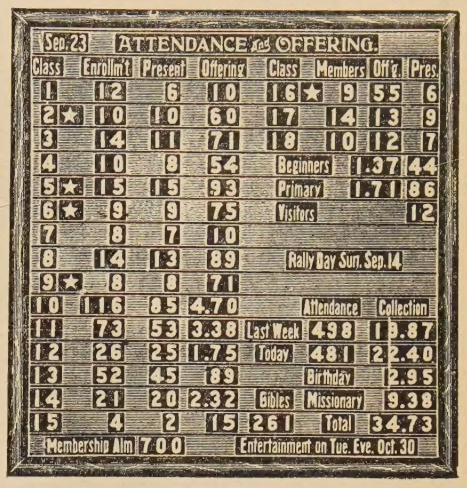
Sep. 23 ATTENDANCE and OFFERING.
Class Enrollm't Present Offering Class Members Off'g. Pres.
1 12 6 1.0 16★ 9 5.5 6
2★ 10 10 6.0 17 14 1.3 9
3 14 11 7.1 18 10 1.2 7
4 10 8 5.4 Beginners 1.37 44
5★ 15 15 9.3 Primary 1.71 86
6★ 9 9 7.5 Visitors 12
7 8 7 1.0
8 14 13 8.9 Rally Day Sun. Sep. 14
9★ 8 8 7.1
10 116 85 4.70 Attendance Collection
11 73 53 3.38 Last Week 498 1 3.87
12 26 25 1.75 Today 481 2 2.40
13 52 45 8.9 Birthday 2.95
14 21 20 2.32 Bibles Missionary 9.38
15 4 2 15 261 Total 34.73
Membership Aim 700 Entertainment on Tue. Eve. Oct. 30

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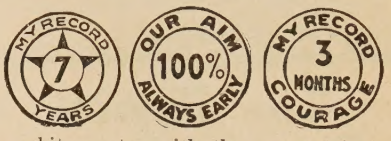
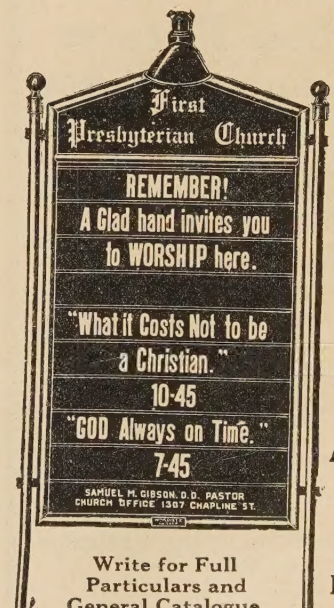


The white center with the numeral is interchangeable from 1 up to 50 years. For sale by all dealers. **They DO MORE and COST LESS**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7-45
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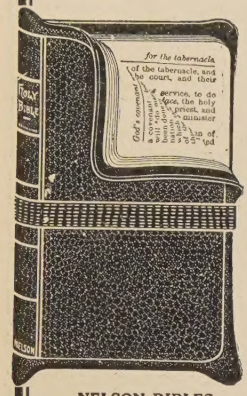

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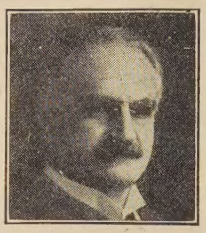

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